The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 36.—WHOLE NUMBER 1024

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, NOVEMBER 2, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for November.

1. All Saints.
3. Twenty-third Sunday after Trinity.
7. Thanksgiving Day, unless some other day is appointed by the Civil Authority.—The proper service for the day is printed immediately before the Family Prayer.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.—The Collect, Epistle, and Gospel, for one of the omitted Sundays after the Epiphany are to be used.
24. Twenty-sixth Sunday after Trinity.—The Collect, Epistle, and Gospel for the 25th Sunday are to be used.
30. St. Andrew the Apostle.

DECEMBER.

1. THE FIRST SUNDAY IN ADVENT.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY.—Proper Psalms instead of the Psalms for the day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

THANKSGIVING DAY, APPOINTED BY THE CIVIL AUTHORITY.
November 28. Massachusetts.

The Prayer

Of the Diocese of New York, to the House of Bishops of the Protestant Episcopal Church, for relief from sufferings consequent on the Sentence of the Episcopal Court, in January, 1845.

To the Right Reverend the Bishops of the
Protestant Episcopal Church io the United
States of America:

Right Reverend Fathers,—In a notice transmitted to you throngh our Secretary, in October last, we had the honor to apprise you severally, that we had been instructed by our Convention to address you as a body, in reference to the present sad state of our Diocese, and to ask of you that relief which the legislation of the Church has opened the way for you to afford.

As preliminary to the matter in hand, we submit the following facts:

The General Convention of 1844 passed a canon, (the third of that year,) entitled, "Of the Trial of a Bishop," which provides for the infliction of a penalty in the following, and no other, words:

"And if it be that the accused is guilty, the Court shall, at the same time, pass sentence, and award the penalty of admonition, suspension, or deposition, as to them the offence or offences proved may seem to deserve."

The General Convention of that year adjourned on the 22d of October, and on the 9th day of the month following, a presentment was served on our Bishop, the Right Reverend Dr. B. T. Onderdonk, charging offences alleged to have been committed at sundry specified times between June, 1837, and July, 1842. On the 10th of December, 1844, a Court of Bishops met in this city for the trial of our Bishop, under the aforesaid canon; and having tried and adjudged him "guilty," pronounced his sentence, on the 3rd of January, 1845, in the following words:

"It is hereby ordered and declared that the sentence by this Court upon the Respondent is suspension from the office of a Bishop in the Church of God, and from all the functions of the sacred ministry,—and this Court do hereby solemnly *pronounce* and *declare*, that the Right Reverend Benjamin Tredwell Onderdonk is suspended from all exercise of his Episcopal and ministerial functions."

In September, 1847, the Convention of our Diocese adopted unanimously the following resolutions, to be transmitted to the next General Convention:

"*Resolved*, As the solemn conviction of this Convention, that justice to the Church in the Diocese of New York, as well as its best interests, demand that it be relieved from its present anomalous position.

"*Resolved*, That the General Convention be, and is hereby, requested to give to the Church in this Diocese, such relief as may be consistent with its powers."

In October, of the same year, the General Convention met, and on consideration of the application of this Diocese, enacted the following canons, the only ones bearing on our case, which are known as the second and third canons of that year:

"*Of the Remission or Modification of Judicial Sentences.*"

"The Bishops of this Church who are entitled to seats in the House of Bishops, may altogether remit and terminate any judicial sentence which may have been imposed, or may hereafter be imposed, by Bishops acting collectively as a Judicial Tribunal, or modify the same so far as to designate a precise period of time or other specific contingency, on the occurrence of which, such sentence shall utterly cease and be of no further force or effect: *Provided*," etc.

"*Of the Penalty of Suspension.*"

"Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon in this Church, the sentence shall specify on what terms, or at what time said penalty shall cease."

In September, 1849, the Convention of our Diocese adopted—by a vote of clergy ayes 91, noes 37, and of laity ayes 69, noes 46—the preamble and resolution (already transmitted to you and presently to be quoted) under which we address you. In October following, the canonical number of Bishops united in a respectful request to the Presiding Bishop to call a special meeting of your body in the month of February, 1850, at such time in the month and at such place as might seem to him fit and convenient; whereupon the Presiding Bishop convoked your venerable body at Cincinnati, on the day next preceding that appointed for the opening of the General Convention in October, 1850; at which time and place the present address is designed to reach yon.

From these facts the position of your memorialists may be readily inferred:—

The third canon of 1844, hy distinguishing suspension from deposition, evidently intended that a sentence of suspension should define its limit. This opinion, which was intimated in 1845 by the body now addressing you, in connection with a reference to high legal opinions to show that a sentence of suspension, without a limit in terms, was void and inoperative in law, has been since ruled by the third canon of 1847. Agreeably, however, to the letter of the canon, the Court which tried our Bishop inflicted the penalty of "suspension," without a limit in terms. Had the sentence declared the limit of the penalty, the Diocese of New York would have had no occasion to look beyond itself for relief from the evils which it entailed. But the sentence did not declare the limit of the penalty; nor, on the adjournment of the Court, and the consequent expiration of its powers, was there any tribunal in the Church canonically competent to declare it. Commensurate in duration with the penaly were the evils which followed it; and it was under the pressure of these evils, (evils, be it observed, growing not out of suspension, in the definite sense since ruled by the Church, but out of an *unlimited* suspension,) that the Supreme Legislature of the Church, on the first occasion of it, meeting after the declaration of the sentences was approached by our Diocese with a unanimous prayer for relief. The General Convention promptly provided a remedy for these evils, by clothing your venerable body with a canonical power either to remit and terminate the penalty altogether, or to affix to it the limit which the sentence had failed to express, but which the canon now requires shall be expressed in every similar sentence. Since the adjournment of the General Convention of 1847, which made this provision, the present is the first occasion of the meeting of your body; and on this occasion we come before you, in the name of our Convention, with the prayer, that you would exert for our relief the power with which you have been, for this purpose, canonically invested.

That the scope of our instructions and the mind of our Diocese may be the better understood, we lay before you a copy of the preamble and resolution which have led to the present address:

"Whereas, the House of Bishops and the House of Clerical and Lay Deputies in the General Convention of 1847, passed a canon in the words following:

"'Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon in this Church, the sentence shall specify, at what time or on what terms said penalty shall cease.'

"And whereas, the Diocese and Diocesan of New York have been for a long time suffering under the disabilities which it was the design of the canon to prevent in future; Therefore,

"*Resolved*, That the Standing Committee be requested to present, at an early day, an address to the House of Bishops, praying that venerable body to adopt such measures as may render the wise intent of the provisions of said canon of 1847, available to the relief of our Diocese: that so the objects may be accomplished of the unanimous prayer of this Convention to the General Convention of 1847."

The preamble, as will be seen, contains two clauses which are the basis of the resolution. The first shows the equitable principal of legislation on which we rely for relief; and the second shows the end or object for which the application of this principle is invoked. The principle is, that the penalty of suspension should have a declared limit; and the end of the desired application of this principle, in the present instance, is to relieve "the Diocese and Diocesan, of New York." The actual provisions of Canon III. of 1847 are, of course, not applicable to a sentence which was pronounced before the canon was adopted; but the "wise intent," or equitable principle of these provisions is applicable to the sentence, and your venerable body have been canonically empowered to apply it. The actual provisions of the canon demand that hereafter, in every sentence of suspension, the limit of the penalty shall be declared; the "wise intent" or equity of these provisions leads us to hope that a suspension inflicted before the adoption of the canon and having no declared limit, will also, have its limit declared now that your venerable body have the canonical power to declare it. If the limitation is made, the effect of it will be to remove the suffering which has induced us to pray for relief; that is to say, the suffering of our Diocese and Diocesan. We are not aware that the suffering of both, the Bishop and the Diocese, can be relieved in any other way, (except, indeed, by an entire remission of the penalty, than by a limitation of the penalty; so that both the principle on which we rely for relief, and the end for which we solicit it, concur in pointing to a specific measure for the accomplishment of the objects of our unanimous prayer to the General Convention of 1847.

Before we make our request, it is proper to open up its grounds by asking your attention to the nature and extent of our grievances.

Suspension, as commonly understood and as now ruled by our canons, is a temporary deprivation of office; differing from deposition in nothing except that it has a limit of time or condition. Equally with deposition it incapacitates the person who is suffering under it for the exercise of office; and it is distinguished from deposition only by its reserving to him the right to resume the exercise of his office on the efflux of the time, or the fulfilment of the condition, which is the term or limit of the penalty.

In the case of our Bishop, however, this penalty has been inflicted without the declaration of the time or condition which is necessary in order to its limitation. In this respect, ours is a peculiar hardship; no other Diocese ever has been, or, under our existing canons, ever can be subjected to evils flowing from the same cause; the power of your venerable body to hold the Bishop of a Diocese suspended at pleasure, and to keep his Diocese under a sentence which works all the evils of a vacancy without actually creating a vacancy, having been, on the first and only occasion of its exercise, and with your own consent, abridged and limited forever by canon III, of 1847. And we desire that in considering our prayer, the unlimited nature of the sentence and the equitable bearing on it of this canon, may be kept distinctly and constantly in view.

The effect of this sentence on our Diocese has been most disastrous.

By a fundamental principle of the Catholic Church, adopted in the fourth article of the Constitution of our own Church, "every Bishop" is required to "confine the exercise of his episcopal office to his proper Diocese, unless requested to ordain, or confirm, or perform any other act of the Episcopal Office by any church destitute of a Bishop." The Church of New York was wholly deprived of the services of its own Bishop, either in person or by deputy; but it was not destitute of a Bishop, and consequently not in a condition to make that request without which no other Bishop on earth could lawfully exercise his episcopal office within her borders. Thus were we totally cut off, not for a *limited* time, (this we could have borne in silence,) but for an *unlimited* time, from the benefits of that institution, which we believe to be, under God, the fountain of life to the Church. From the moment of the promulgation of the sentence, in January, 1845, the Diocese of New York was thrown back into a state similar to that in which it was placed while New York was a colony of Great Britain, without even that shadow of Episcopal supervision which existed when, during our colonial dependence, we were placed under the jurisciction of the Bishop of London. We had, indeed, a Bishop; but a Bishop whose hands were tied; who was unable to confirm the young, to ordain candidates for orders, to consecrate churches, to inspect our parishes, to exercise discipline, or to perform any one act of episcopal supervision; and all this for a time of unlimited duration. And although by a liberal construction of the fourth Article of the Constitution, and by special legislation grounded on the necessity of the case (a necessity which could never have been assumed to exist had the sensence contained a *limitation*,) the rigor of our condition has been so far mitigated that we have been enabled to invite other Bishops into our Diocese for the performance of certain Episcopal duties, yet the evils which flow from the want of Episcopal supervision and jurisdiction still remain in their full force and operation. The Bishops who are invited to officiate in our Diocese are restrained from every act, proper to their office, which involves the power of jurisdiction. Our clergy consequently have no head who is authorized to watch over them, to advise or to admonish, to warn or to rebuke; and our parishes have no common head to inspect their condition. Our candidates for the Holy Ministry are deprived of the paternal guidance which the Church contemplates and which they especially need. Confirmations are no longer appointed by the ecclesiastical authority of the Diocese, but are held at the pleasure of the clergy and performed by a Bishop who comes in, at the request of the Standing Committee, to give effect to their wishes. Our discipline is reduced to the cold and mechanical operation of legal processes, without a breath of that paternal and discretionary authority which when wisely exerted, is more efficacious for the prevention of evil than are canons for its cure. In a Diocese so large as ours, the want of this paternal supervision is severely felt: nor can we refrain from expressing the sorrow with which we have beheld instances of clerical delinquency, not cognizable by the canons, tending toward and at length resulting in defection from the Church, while the only voice which could be raised in an effort to arrest the evil by authoritative inquiry or remonstrance, was forbidden to speak; and difficulties between rectors and parishes, which might, in all human probability, have been healed by timely and authoritative interposition, suffered to go unchecked until they had bred confusion and scandal and involved the parties in a litigation which ended in their greater estrangement or in the rupture of the sacred tie which united them.

A special effect of this sentence is to deprive the Bishop on whom it operates of his seat in the House of Bishops; and we deem it a grievance that the Bishop of our Diocese should have no voice in the body which is so important a branch of that legislature to whose laws we are subject, and by whose acts we are bound. Had this deprivation been limited, and had the limit extended beyond the meeting of one General Convention, we had been silent: but when this address reaches you, a second General Convention will have met, from which the Bishop of our Diocese is excluded: and the exclusion, unless you shall be pleased to order otherwise, will continue to be for an unlimited time.

And what help is there for these evils? None within our reach. If our Bishop possessed a right to jurisdiction, and were disqualified for its exercise through bodily or mental infirmity, we might choose for him an assistant or coadjutor; but he is totally, only not forever, deprived of this right, and consequently, so long as the deprivation lasts, of all capacity of receiving assistance or cooperation. If he possessed the right, and were disqualified for its exercise through his own fault, through any acts which brought discredit or dishonor on his character, a resignation of his jurisdiction, either of his own motion, or at the instance of his Diocese, would naturally ensue. But the case has been taken, not by our act, but by the act of members of your own body, from the bar of public opinion to the bar of Ecclesiastical Law. Where you have put the case, there we have been fain to leave it; without lifting a finger to divert the current of ecclesiastical justice from that channel through which the constituted authorities of the Church have ordained it to flow. If you see fit to loose the case from its legal bards and remit it to the moral sense of the community, which has heretofore been deemed sufficient to guard the reputation of our American Episcopate, the Diocese of New York will know, as it ever has known, what is due to itself from its Bishop; and knowing this, will not fail, as it never has failed, to maintain its own dignity and self-respect. But while the case remains in its present state we are powerless, and can look only to your venerable body for relief.

It is doubtless, however, your pleasure, Right Reverend Fathers, no less than our duty, that we bring our prayer within the bounds marked out for our relief, by the Supreme Legislature of the Church. To this end we purpose to forbear to ask of you the adoption of any measure in our behalf, which the General Convention has forborne to sanction, and to ask of you only such a measure as the General Convention has sanctioned.

On the prayer of our Diocese to the General Convention of 1847, this body enacted no canon either to void the jurisdiction of a suspended Bishop, or to authorize the Diocese of such Bishop to choose another Bishop, who, during this suspension, should exercise jurisdiction in his stead. In a word, the General Convention, after due deliberation, forbore to sanction, and by so doing tacitly condemned any and every measure for our relief, which would be questionable in principle, or which would relieve the Diocese without also relieving its Bishop. Confining ourselves, as in duty bound, within the limits marked out for us by the collective wisdom of the Church, we ask:

1. *For no relief to our Diocese at the expense of any principle of the Church.*

We regard the See of New York as filled; and since the House of Bishops has been canonically empowered to remit or limit the penalty which restrains its Bishop from the exercise of his functions, the plea of necessity can not be urged for any further departure from the Fourth Article of our Constitution, or rather from the fundamental principle on which this article is founded, that the Church of every Diocese is one body, of which its Bishop is the Head. It is enough that our Diocese, though not vacant, invites other Bishops to perform within it Episcopal acts not involving jurisdiction. To acknowledge another centre of jurisdiction until the Diocese shall have been lawfully vacated, to transfer to another Bishop the canonical obedience which, although temporarily interrupted, is yet due to our present Diocesan, is a measure for which, we believe, our Diocese is not prepared. We ask:

2. *For no relief to our Diocese at the expense of any of the rights of our Bishop.*

Without presuming to indicate the views of the Diocese, or of any portion of it, on questions involved in the trial of our Bishop, such questions being foreign to the duty at present devolved upon us, we do not hesitate to say that there is one principle by which, since the termination of the trial, our Diocese has been governed; and that is, to do nothing which would either increase or diminish the legal force and effect of the sentence. Duty to the authority which pronounced the sentence has forbidden the one, and duty to him who suffers the sentence has forbidden the other; and in the equal discharge of both duties we have sought to abide by the penalty, the whole penalty and nothing but the penalty. The lawful force of the penalty, however, allows and requires, that the subject of it, in the event of its expiration, *shall be possessed of all the canonical rights which he had before its infliction.* To solicit or instigate any infraction of the penalty would be an act of contempt to the tribunal which awarded it: to solicit or instigate any measure which would involve a forfeiture of reversionary rights, or lessen the chance of their recovery; would be an act of bad faith and injustice to the supended Bishop: and as no past act of our Convention has cast disrespect on the Court, so none has given us reason to believe that a measure which would aim to relieve the Diocese, at the expense of the rights of the Diocesan, would meet the wishes of the Diocese, or receive its active concurrence.

But the guidance of the General Convention in this matter is not merely negative. It has legislated positively in view of our case, and its legislation embraces two, and only two provisions available to our relief. Of these the one empowers your body to "altogether remit and terminate any judicial sentence which may have been imposed;" and the other to "modify the same so far as to designate a precise period of time, or other specific contingency on the occurrence of which such sentence shall utterly cease and be of no further force or effect." The former provision authorizes you to grant an instant and unconditional remission of the penalty under consideration; and it authorizes you, also, it is believed, as a House of Bishops, to review the proceedings of the Court, and, should you see fit, to rescind its sentence: while the latter provisian invites us to the more moderate course of praying you, without raising a question on the proceedings of the Court, to assign to the penalty the limit which the sentence has failed to express. It is also worthy of note, as indicating more precisely the intention of the General Convention, that the latter provision is, while the former is not, adapted to the case of our Diocese alone, exclusively of all other Dioceses now and forever. For your body will be forever liable to be called on to remit and terminate a judicial sentence; but you are not now, nor, inasmuch as every future sentence of suspension must contaln its own limitation, will you ever hereafter be moved, as a House of Bishops, to limit a suspension in the case of any other Diocesan, than the Bishop of New York.

Guided, then, by the Supreme Authority of the Church, and by the resolution under which we address you, which point to one and the same specific measure of relief, we come now, Right Reverend Fathers, distinctiy to prefer our prayer; which is that in consideration of the sufferings of our Bishop and Diocese, under a sentence of suspension which has no declared limit, you would proceed in virtue of your power under the second Canon of 1847, to declare the limit of the penalty by the designation of an early day on which the penalty shall cease, and be of no further force or effect.

We ask for a limitation, instead of a remission, because a limitation of the penalty provides for its exhaustion. When the limit of the penalty under consideration shall have been defined by competent authority, and that limit shall have been reached, the whole amount of punishment decreed by the Court will have been suffered; and the honor of the Court and of the Church will have been amply vindicated.

We ask for a limitation of time, instead of condition, because:

1. A limitation of time is a direct and effectual method to secure the desired relief; and the same reasons which move us to pray for relief, move us also to pray for the adoption of such a measure of relief as is direct and effectual, in preference to any other which is indirect and uncertain. Because:

2. A condition involving the merits of the case, when the case is not to be rejudged, ought in equity, we think, to be declared byno other tribunal than that which declared the sentence. That tribunal, however, is no longer in existence; and if it were, there is no harshness in supposing that in the interval of nearly six years, events may have transpired which it would desire to take into consideration in any new action involving the merits of the case. The House of Bishops have the power, indeed, to modify the sentence by annexing to it a condition of this nature; but we respectfully submit to their consideration, whether a condition which could have been justly inserted in the sentence, might not now, after the lapse of nearly six years' patient and submissive endurance, operate as an aggravation of the penalty; and whether it would not be in effect to re-affirm the decision of the Court without granting the suspended Bishop the benefit of a rehearing. And because.

3. A condition not involving the merits of the case, unless indeed it were merely nominal, would have the effect either, 1. To peril a fundamental principle of our Church, and the sacred rights of our Diocesan; or 2. To take the ultimate determination and issue of the penalty from your venerable body, with whom we desire to leave it, and make it dependent on contingencies less favourable to the peace and tranquillity of the Church.

But that our motives in this particular may not be misunderstood, we beg to assure you of our distinct and unwavering conviction that, as respects the subject of this penalty, all the ends contemplated by a conditional limitation, will have been attained in the fulness of their spirit. He has borne his protracted sufferings with the most patient and dutiful submission; and whatever opinions he, in common with others, may have honestly entertained on abstract questions deeply affecting his interests, he has led, beyond question, from the time he was so unhappy as to incur the displeasure of his brethren, a most devout, guarded and exemplary life.

It must be understood, however, Right Reverend Fathers, that we approach you on this present occasion, not as partizans of the suspended Bishop, but as representatives of the Diocese. In all that we have deprecated, and in what we have solicited at your hands, we have been swayed by no other motives than by those which we have frankly avowed. Ulterior purposes do not enter into our present application.—Questions of a mere personal bearing have had no power either to draw us to or to turn us from the point of our request. To this we have been led, as we believe, solely by the general legislation of the Church, by the dictates of immutable justice and equity, and by the spirit of the instructions under which we act—all which have concurred to fix our minds on the specific measure which we have urged, as the only one by which the desired relief can be equitably and honorably attained.

It is due to you, also, that we here state, with entire frankness, what we suppose to be the precise effect of this measure which we ask you to adopt, and the relative responsibility devolved by it on your venerable body and on our Diocese.

The immediate and necessary effect of the limitation and consequent expiration of the penalty will be, we apprehend, simply to reinstate our Bishop in the full possession of his rights of office and jurisdiction by removing all legal let or impediment to their exercise. The actual performance of Episcopal services in the Diocese, may or may not be consequent on the expiration of the penalty, but will not, we apprehend, be its immediate and necessary effect. As matters now stand, every avenue to relief is closed; the penalty, while it operates, presenting an impassable barrier of indeterminate duration, not only to the full communication of our Diocese with any other Bishop, but to all communication of the Diocese with its own Bishop. But if the penalty be limited, the immediate and necessary effect of the limitation, when the limit shall have been reached, will be, we suppose, simply to bring the Bishop into living connection with his Diocese, and to put both Diocese and Diocesan in a capacity to unite and co-operate in the adoption of measures for their common good.

And in this effect we recognize the line which divides the responsibility of your venerable body from that of our Diocese.

On this point we would have it considered, that the suspension of a Diocesan Bishop is a punishment which the Church has decreed. It was decreed by the General Convention of 1841, and again decreed by the General Convention of 1844. Your own House, also, in 1844, adopted a canon which provided that "In case of the limited suspension of any Bishop, the Standing Committee of any Diocese of such suspended Bishop, may apply to the Bishop or Bishops of this Church to perform Episcopal duties within such Diocese;" and the House of Clerical and Lay Deputies, also, although it did not concur in the canon, yet adopted the section of it which contains the above provision, expunging only the word *limited*, on the ground, as is believed, that suspension is, in its own nature, a limited penalty. In view of all this, it was further enacted in 1847, that every suspension, that of a Diocesan Bishop included, hereafter inflicted, shall be limited. This repeated action shows that the whole subject has been distinctly and maturely considered. Now, it is hardly to be expected that the penalty of suspension should work itself out on any Diocesan Bishop without rendering a portion and possibly a large portion, of his Diocese averse to the reception of his services; such a consequence is natural and too obvious to have escaped attention; but the Church has decreed, notwithstanding, that on the expiration of the penalty the Bishop and his Diocese shall again be brought into active connection. The inference which we draw from this is, that all ulterior questions, all beyond the immediate and necessary effect of limitation, are to be settled by the Bishop and Diocese between themselves. The supreme authority of the Church inflicts the punishment, guards it in its progress, and brings it to an end, and there leaves the parties more immediately concerned in it to take care of themselves. A Bishop and Diocese, on coming together again after such an interruption of their intercourse, must expect to contend with some difficulties and perplexities; but the cure for these evils would seem to be in local and Diocesan regulations, and not in the higher and more general authorities of the Church. It may be that the state of the Diocese will be such as to render the voluntary retirement of the Bishop from his charge desirable for his own peace and the good of the Church; or it may be deemed expedient that the Bishop should give the Diocese the benefit of his counsel and general supervision, but refrain from the visitation of parishes; or again, it may be thought best that he should visit some parts of his Diocese in person, while the visitation of other parts should be delegated to another Bishop. It is impossible to predict, with any degree of precision, what the state of a Diocese, in such an event, would be, or what measures would be best adapted to promote its peace and welfare. But be the difficulties of the case what they may, as the Church did not need to be particularly informed of them before she prescribed limitation in every case in which a Diocesan Bishop shall be suspended so it cannot be necessary, in the present instance, to press them on your attention. The Church, in her collective capacity, has assumed that the limitation of the penalty is the point at which her immediate responsibility ceases and that of the Diocese begins; and if the evils naturally consequent on such an event have not deterred her from making limitation the universal rule, they will be of no force, we apprehend, to deter your venerable body from applying the equity of this rule to the particular case under consideration. The Church herself has placed that confidence in every Diocese as to suppose that when an emergency, such as is here contemplated, shall arise, it will be able to cope with its difficulties in the spirit of wisdom and charity: and we trust that you, Right Reverend Fathers, have no reason to withdraw from the Diocese of New York that confidence which the General Convention has reposed in her in common with other Dioceses. Let the equitable provisions of the General Convention take their natural course, and we fear no evils which may not, by GOD's blessing, be averted, and made to redound to the welfare of the Church, and to furnish new proofs of her stability.

We find ourselves, Right Reverend Fathers, addressing you under very remarkable circumstances. We had supposed that the benefits of the Episcopacy, subject only to such temporary interruptions as are caused by vacancies, had been secured to us forever; and we have been taught to be thankful to Divine Providence for the blessing, and to hold in honor the names of the great and good men, now gone to their rest, through whose pious labors and sacrifices it was obtained. But we now find ourselves deprived of this blessing by an interruption which has no limit, and the end of which, unless your venerable body shall declare it, no human foresight can predict. We had supposed that the rights and liberties of every member of our Church were secured by law, and not left dependent on the will of arbitrary and irresponsible power; and we have rejoiced in the confidence which this security imparts. But we now find ourselves in a matter involving the rights and liberty of a Bishop of the Church, and the rights and welfare of a Diocese which numbers its clergy by hundreds and its communicants by thousands, thrown entirely on your mercy, suing for what we believe to be a simple act of justice, without a canon to enforce our suit, and before a tribunal which may grant or refuse our prayer of its own mere pleasure and on its responsibility to God and its conscience alone. In this most extraordinary position we have two sources of consolation. The first is, that of all our confederated Churches, the Church of New York is alone in this state of dependance, and that all are now shielded, by express canonical provisions, from similar privations in future. The other is, that a power so dangerous and capable of abuse in unworthy hands, is, in the present instance, vested in the order of Bishops, and in members of that order who belong to the Protestant Episcopal Church in the United States of America. These considerations go far to reconcile us to our position, because they assure us that the power at whose disposal we are placed, and whose interposition we invite, will be exercised in the spirit of wisdom and clemency, "not for destruction, but for salvation—not to hurt, but to help," and under a due sense of responsibility to the great Shepherd and Bishop of Souls.

In conclusion, we beg to assure you, Right Reverend Fathers, of our sincere and fervent wishes for your health and prosperity in Christ Jesus our Lord.

On behalf and by order of the Standing Committee of the Diocese of New York.

WILLIAM BERRIAN, D. D. Pres.
BENJAMIN I. HAIGHT, D. D., Secretary.
New York, September 19, 1850

The foregoing Address was adopted at a meeting of the Standing Committee of the Diocese of New York, duly convened, on Thursday, the 19th day of September, A. D. 1850, and ordered to be transmitted to the Right Reverend the Bishops of the Protestant Episcopal Church, at their meeting in Cincinnati, on Tuesday, the 1st day of October.

Attest. BENJAMIN I. HAIGHT, Secretary.
New York, September 25, 1850

Communications.

For the Churchman.

Sponsors in Baptism.

MR. EDITOR:—Your assent to some of the most important points of my recent communication, signed Apollos, ought to be a sufficient answer to the Assistant Minister of ——, Church, South, ——, but as my clerical opponent seems to think that I have represented him unjustly, I ask the privilege of presenting you with a brief reply.

The Assistant Minister of —— Church, South, ——, begins by assuring us in a voluminous essay, that he was the unhappy party alluded to in my communication, and judging from the "virtuous indignation he manifests for a "nameless assailant," one would have supposed he would have forsaken the anonymous, and given us his signature. I am, however, obliged to him for his readiness in adopting my charge, that the public at least may have the privilege of studying his position, and in return for his courtesy, if he really thinks it a "matter of expediency," I shall willingly change my title of Apollos to that of "Tertullian," (as there is no historical objection to either) provided he will consent to adopt the suitable cognomen of "Calvin."

As it would have been contrary to my intentions to have quoted him wrongfully, let us place what he assures us is accurate, by the side of the article quoted.

THE MINISTER SAYS,	APOLLOS SAYS,
To avoid invidious distinctions or personal altercations, I announce that I shall hereafter expect at least one of the sponsors of every child presented for baptism to be a member of some Christian Church.	Some few Sundays since, the Assistant Minister of —— Church, South, —— stated that in future, and in order to avoid personalities, he should decline administering the rite of baptism to infants, unless one of the sponsors was a communicant in some Christian Church.

These "invidious distinctions" and "personal altercations" look rather more harsh than we supposed to be correct. Invidious means, "envious, malignant—likely to incur ill will or hatred," and it is fair to suppose my reverend opponent did not mean that, even admitting doubts and discussions might arise from his mistaken ideas of public baptism; and as for "personal altercations," the good people over whom he presides, are so noted for civility and propriety, that the application is hardly supposable.

With these exceptions, unless the word *communicant* is substituted for *member*, it is difficult to perceive any serious difference. He therefore admits that he did say in substance what in effect the Church entirely objects to, and to sustain his ground he quotes mainly from the 29th Canon of the *Church of England*, and the *American preface* of the Common Prayer book.

If he relies upon this 29th Canon, as his authority for requiring sponsors, I should consider that Canon as requiring *Communicants* of the *Church of England*, if that idea did not conflict with the word *member* which he has quoted, but then the English Canon is no law for the American Church, and consequently no authority.

If he relies upon the American preface of the Common Prayer book for choosing sponsors from "other Christian Churches," and receiving or excommunicating an innocent child as his arbitrary will shall decide, he could with equal propriety adopt the preface of Henry's Commentaries to illustrate the science of Astronomy.

The Assistant might have enlightened our "*bewilderment*" as to whom "were meant in the announcement alluded to by Christian Churches." I don't see that the *preface* referred to explains his meaning. Why did he not name his Churches? It would be well enough to know for the sake of a reference, and if he is right others may quote him.

My first communication refers to the *rubric* of the Episcopal Church in *America*, requiring suitable persons for sponsors "where they can be had;" our clerical opponent adheres to his position that sponsors are necessary, and one of them "a member of some Christian Church, whether *they* can be had or not.

Having been educated in the pestilent heresies of Murray's Grammar, I have supposed from very early life, that the pronoun *they* means more than one, and therefore refers to sponsors, and of course to the *number* of sponsors, sponsors who will each say in the name of the child, "I am willing to be baptized, and will faithfully, to the best of my ability, perform all the duties of a Christian—sponsors whose duty it is, though they are not required verbally to promise, to bring up the child in the ways of the Episcopal Church, and no other.

As for parents, I believe they can be sponsors, in cases of necessity, provided they can articulate the English language, and answer the questions with a good conscience.

As nearly as I am able to follow the "bewildering" course of the assistant minister's reasoning, the whole of his long article means this. Sponsors are perhaps necessary to a valid baptism, therefore I, the assistant minister, make a law that a child shall not be baptised without them. Now I deny his authority to make this law. Again he argues, that the church desires that children should be brought up religiously, to attain that end the church desires devout sponsors, "when they can be had." These desirable means to an end "I will enforce as the *sole* means, and therefore I (the assistant) "make a law, and will punish the child who cannot command this 'desirable means' with excommunication."

When our Saviour said, "suffer little children to come unto me, and *forbid them not*," he appears to have referred to all children; and I am yet to learn the propriety of excluding any, because the force of circumstances, or other good reasons, might prevent their parents from procuring sponsors.

It is not impossible to suppose that the head of a family (say a friendless and worthy woman) may by accident be deprived of her husband, and having little children about her, may wish to engraft them in the Church. Must these be driven from the font and refused the rite of baptism because she is destitute of friends, or has no belief in the reputed faith of members of other churches, who might act as their sponsors. We really think such refusal would be unkind, as it would be lacking in propriety and Christian charity.

In conclusion I would remark that (while the assistant minister states that "he has no quarrel with Apollos, and only a friendly one with the editor,") my remarks were suggested by the occasion, and were not prompted in the spirit of animosity or unfriendly feeling, as I believe his *motive right*, however far he wanders from what I suppose correct in the premises. I therefore take my leave of him with these impressions.

Apollos.

For the Churchman.

The Episcopal Committee.

Mr. Editor:—In reading the speeches made in the late General Convention, I find that very great stress was laid by the friends of the Maryland Memorial on the propriety and duty of the House of Deputies' referring it to a committee of whom a majority should be friendly to its object. This was insisted upon with much emphasis—indeed, no little violence*—as demanded by the most sacred considerations of justice and fairness. To a certain extent, I have no doubt that the gentlemen were herein correct. I believe it is an established canon of parliamentary fairness and courtesy, that a respectful memorial from a respectable source shall be so referred as to give its friends a fair chance to be heard. Perhaps it is carrying it too far, to insist upon their having, as a matter of course, a majority of the committee of reference. Certainly, however, they should have at least a large minority. The majority on the other side should not be more than a *bare* majority, if it be a subject of special interest to its friends. This secures fair discussion in committee, and the advantage of having brought before the general body, if it be only in a minority report, views and reasonings favorable to the object.

Let all who agree with the Maryland memorialists and their friends in this view of what is fair and courteous, and what therefore ought always to be expected from a body of *Christian* men, and which was the view taken and acted upon by the late House of Clerical and Lay deputies, let them, I say, now note the following facts:—

1. In the General Convention of 1847, the Memorial of the Bishop of New York to the Convention, and his Letter to the House of Bishops, were referred by that House to a committee of five, four of whom were known to be unfavorable to its object, and had given their voice against him at his trial.

2. In the late meeting of the Bishops, to which was addressed the Prayer of the Diocese of New York having in view the same object with the Memorial and Letter above mentioned, it was referred to a committee of five, at least four, and probably all, of whom, were known to be unfavourable to its object. Nay more: three out of the five were Bishops who, three years before, had reported against that object. More still; the chairman of this committee was the very one who, as chairman of the former committee, had drawn up its inimical report.

I will only add, as further worthy of note, that these three Bishops *consented to serve*!!

Notans.

Reply of the Hon. J. C. Spencer.

To the Editor of the Churchman:

Sir:—In your paper of the 21st of September appeared a communication signed "Dikaios," addressed to me by name, professing to be a commentary on my published report as a delegate from St. Peter's, Albany, to the Diocesan Convention of 1849.

That report was published and generally circulated in November, 1849, and yet the professed and very elaborate answer, obviously intended to influence the action of the Convention of 1850, was delayed in its appearance until four days before the meeting of that body, when a reply through the same channel was impossible. I left a bed of sickness to attend the Convention, in the expectation that the subject discussed by your correspondent would be presented in some form for debate, when I should have an opportunity of delivering my views The propositions on that subject having been withdrawn no such opportunity occurred. Since the adjournment of the Convention, the time allowed by a long illness for work, has been so constantly occupied by pressing engagements, that until now I could not command the leisure to prepare a reply.

The adjournment of the Diocesan Convention without action on the question of Bishop Onderdonk's restoration, has defeated the purpose of your correspondent, and the Canon which, judging from newspaper information, has passed, or will pass the General Convention now sitting at Cincinnati, will probably preclude any further agitation of that question. These considerations would be sufficient, if there were no others, to prevent an examination by me of the arguments of your correspondent upon *the merits* of the main subject. But I have been assailed by him in a manner calculated to impair my character as a man and a Christian; and I have too much respect for the good opinion of your readers, to be willing to submit in silence to these imputations. I therefore rely on your sense of justice, to afford me room in your columns to defend myself.

I cannot believe the suggestion in the *Protestant Churchman* that Bishop Onderdonk is the author of the article to which I am replying. It is a sufficient indication of the spirit of the writer's manhood that he chooses to wear a mask, and to shrink from personal responsibility in assaults upon one who has put his name to every thing he has said on the subject in hand. These two characteristics—of delaying his attack so late that that there could be no reply in time to be effectual, and then making it in disguise—deprive your correspondent of that respect which I should wish to entertain for an antagonist, and assure me that the suggestion of the Protestant Churchman is unfounded.

The object of "Dikaios" seems to be, to convict me of inconsistency and of a want of the principle of justice, unless I come forward and advocate the immediate restoration of Bishop Onderdonk to the full exercise of his episcopal jurisdiction. To accomplish this object, he begins by referring to my professional opinion given by me, in answer to a formal application from Bishop Onderdonk, on the 7th of January, 1845. Whether any and what inference may be drawn from the fact that he has had access to that opinion for the purpose of preparing his communication, your readers will determine for themselves. Instead of furnishing the whole of the opinion, or presenting the conclusions to which it came, in my own language, your correspondent has preferred to give his own version of them. This is contrary to the rules of fair courtesy and sadly contrasts with a signature importing *justice*. Without now recollecting how far that version is correct, I am willing to adopt it for the present purpose *only*. In substance it results in the opinion that the sentence of *indefinite suspension* pronounced by the Court of Bishops amounted in effect to a *deposition*; and not being in fact a sentence of suspension as authorized by the Canon and not being in form a sentence of deposition, it was invalid and a nullity.

Now, the argument of "Dikaios" is, that a person entertaining this opinion, is bound by a sense of justice and of Christian duty, earnestly to contend for the immediate restoration of Bishop Onderdonk, on the ground that his *sentence* was illegal, or a nullity. It seems to me, that this by no means follows and that the zeal of your correspondent has produced a forgetfulness of his logic.

When the Episcopalians of the Diocese, or the members of the Convention are called upon to express a desire for the restoration of Bishop Onderdonk, there is presented to them a question of morality, of propriety, of expediency, and not one of an abstruse technical character depending for its solution on legal metaphysics.—The sentence of the Court founded on a verdict may be erroneous, invalid, yet the verdict remains to prove the guilt charged. It is for the party on whom the sentence is to operate and for him only to complain of its departure from the authority conferred on the Court, and to take the proper steps to test its validity. No other person can do it. And if my opinion had been given at length, it would appear that Bishop O. was distinctly informed that his only course was to claim his rights in a Court of law, and obtain a legal decision on the validity of the sentence.—He chose rather to be silent and to acquiesce; and thus precluded the objection being made and brought to a decision, by any one else.

Surely, after thus abandoning it, neither he nor any friend can complain that another does not revive it, or insist upon it.

The Diocesan Convention is not a Court of Appeals to correct the errors of the Court of Bishops. Its members can have no jurisdiction in the matter, either collectively or individually. We are called upon to act affirmatively and request the Bishop's restoration, on the ground that there is a flaw in the sentence; and thus to do that indirectly, which we may not do directly, namely, to pass our judgments upon the validity of the sentence. There is a still stronger reason why the informality or invalidity of the sentence cannot be the basis of any request for restoration. We might, with equal propriety, be required to admit to our Society and intimacy, a felon, who was found guilty by a jury, of some heinous offence, but who had been erroneously sentenced to transportation, when he should have been imprisoned. I mean no offence, illustrative, but dealing with a case of a criminal nature, the analogies must be drawn from cases of the same nature.

The Court of Bishops acted in a two-fold capacity,—as a jury to find the facts, and as judges to pronounce the sentence of the law; and these functions are to be regarded separately, as if they had been performed by different bodies. They found the accused guilty of the charges; this finding stands unaffected by any informality or irregularity in the subsequent proceedings, and it is the finding that constitutes the greatest objection to the restoration. That objection is not removed by showing that the subsequent *sentence* was irregular or invalid.

The course pursued by me, in our Conventions, and by many of those who voted with me, has been founded on the principle of obedience to the Ecclesiastical authority of the Church, and of strict adherence to our own powers and duties. Hence we have steadily resisted all attempts to give greater effect to the judgment of the Court of Bishops than it intrinsically possessed, by any additional censure; or to weaken its effect by calling in question either the motives or the justice of its proceedings, or the wisdom of its sentence. We resolved to remain passive, and leave the disposition of the subject to the constituted authorities in whose hands it was placed; although we were willing to quicken their action by applications for that purpose.—With this course of non-intervention, many, on both extremes of the matter, have been displeased. Time and experience, however, have satisfied us of its wisdom, of its peaceful and harmonizing tendency, as well as of its strict propriety. "Dikaios," however, urges a departure from this determined inaction, and as it seems to me, quite rudely, calls upon me, personally, in a public newspaper, to forego the conclusions of my own judgment, and become the advocate of a reversal of the sentence not only, but of the *verdict* also, and to express an opinion which I cannot entertain, that there should be a full and complete restoration, at once, to a Diocese, a large portion of which, is notoriously hostile to such a result. If in refusing to do this, there is, in the judgment of impartial men, any inconsistency, or any want of a proper sense of justice, I must abide the decision.

I regret to perceive in your correspondent such a personal intolerance towards all who have not come up at once to his standard of duty to the Bishop. Disguised as his rancor occasionally is, by undeserved compliments to my capacity at the expense of my consistency and moral duty, and by professions of friendship, and epithets of kindness—so incongruous in a nameless and unknown writer—there yet predominates throughout, a spirit of anger and denunciation which has been but too often exhibited on both sides of this unhappy question, but most marked on the part of some of those who have become heated in the support of the restoration. An instance of the virulence and littleness of this spirit is exhibited by "Dikaios," in selecting from an anonymous communication in the Protestant Churchman, (an authority which he would repudiate on any other occasion) a pretended correction of a remark in my report to the Vestry of St. Peter's, that "the lateness of the hour and the impatience of the Convention for a final adjournment, precluded me from expressing the principles and views" upon which I voted for Dr. Higbee's resolutions, "Dikaios" condescends to adopt the statement of an unknown writer in contradiction to my responsible declaration, and to say, that he showed "that you had plenty of time, and did actually occupy time, after the business was disposed of, in speeches of considerable length, which were attentively heard." A reference to the account in the Churchman, of Oct. 6th, 1849, of the proceedings of the last day of the Convention, will show that the resolution of Dr. Higbee came up after a vote had been taken by orders on Dr. Whitehouse's resolution: That Dr. Vinton suggested that the vote on Dr. Higbee's resolution should be taken *without debate*; and that it was so taken. I have a reason for knowing that this was after 9, and nearer 10 o'clock at night. It will appear by the same account, that no speech whatever was made by me, afterwards, except to object to Mr. Bradish's motion to introduce a protest, and that on that subject, my "speeches of considerable length" could not have occupied three minutes, and such was the fact. With this much before him, showing what must have been the lateness of the hour,—the impatience of the Convention,—that is its unwillingness to hear debate, as proved by its acquiescence in Dr. Vinton's suggestion, "Dikaios" adopts and repeats an unworthy insinuation, contrary to the evidence not only, but which contains a positive mistatement of "speeches of considerable length." Without applying the proper epithet to such conduct, I recommend to "Dikaios" to transfer his "interest in your (my) spiritual welfare," to another person nearer home; and I notice the incident for the two-fold purpose of showing to what depths an excessive zeal may plunge a man, and of vindicating the entire accuracy of the statement made in my report. I might have added to it, that I had already occupied more than my share of the time of the Convention, and that a severe affliction of the throat rendered speaking painful.

These personal discussions are very disagreeable; but a just regard to character and a desire to retain the good opinion of my associates in the Convention, which I am happy to acknowledge, and which it would seem to have been the special purpose of "Dikaios" to destroy, render it a duty which I may not disregard to vindicate myself

For the reasons already given, I have abstained in the communication from all discussion of the propriety of Bishop Onderdonk's restoration. If the question was yet open, I should not regard a public newspaper as the proper medium of communicating my views. But it is possibly, by this time put at rest by the action of the General Convention. I would not prolong the acrimony which has grown out out of it. On the contrary, I would earnestly hope, and do all in my power to realize the hope, that the feelings it has engendered, may now cease—that a more perfect unity may prevail among us, and that our distracted and afflicted Diocese may be restored to peace.

John C. Spencer.

Albany, Oct., 1850.

For the Churchman.

Great must be the guilt of sin, and tremendous its merited punishment, when nothing would take it away but the sacrifice of the Lamb of God—*that was slain*—the Lamb *worshipped in Heaven**—the Victim alike human and Divine. With what perfect hatred must it have been viewed by the Blessed Trinity, when, in its mysterious counsels, the incarnation, sufferings, and death of the Eternal Son were considered necessary for its propitiation!

And what is it that is thus stamped with Heaven's severest reprobation? "The sin of the world"—that mass of iniquity which, composed of every transgression of every sinner, obtrudes its pollutions before Him who is of purer eyes than to behold iniquity, and calls aloud for vengeance. It is that awful aggregate of sin, of which every particular trangression is a part. Even finite *excellencies* cannot stand the scrutiny of the Infinite, and can meet His approbation and acceptance, only through His mere grace. How far removed then even from toleration, must be the least departure from what is right! How displeasing and offensive to a God of infinite purity and perfection, must be even what may appear to man but trivial faults. He sees not as man sees; but testing conduct by that unerring rule of right, His own perfections, must meet His sore displeasure; and must need atonement, before His essential justice will suffer it to be pardoned.

Let the sinner remember that his every transgression, though he may have been deluded into the presumptuous security that it was but small and inconsiderable, added to his Saviour's wo, as a part of that sin of the world for which He was the propitiation. Let him often meditate on that Saviour, who, though in the form of God, thinking it not robbery to be equal with God, made Himself of no reputation, took upon Him the form of a servant, was made in the likeness of man, and humbled Himself, after a series of unparallelled sufferings, even unto the death of the cross; and all to take away his sins, and avert from him the dreadful stroke of Divine vengeance, for those sins, he so richly merited.

Our estimate of guilt should be graduated by the *effort*—I think Holy Scripture, in its gracious condescension to the human mind, justifies an humble and reverent application of this term to God's great and striving work of mercy in our behalf—by the effort of mercy which was made for its remission; and by the ingratitude thus attaching to wilful continuance therein. If we are indifferent to that mercy—much more if we resist and oppose it by sin—our guilt has a no less awful character stamped on it by the word of God, than that of neglecting the great salvation offered us, counting the blood of the covenant wherewith we were sanctified an unholy thing, doing despite unto the Spirit of grace, trampling under foot the Son of God, crucifying Him afresh, and putting Him to an open shame. His blood cannot have been shed in vain. If we refuse to be profited by it, it will cry to Heaven for ten-fold vengeance on our ingratitude and guilt.

What language can speak the folly of those who, profess to be Christians, yet venture to remain in sin! Urged by every possible encouragement to an humble renunciation of the error of their ways, and having every appearance that if, with hearty repentance and true faith, they turn unto the Lord, all their past offences will be forgiven, and themselves received into favor, and blessed with the help of the Holy Ghost to enable them to live in newness of life, they yet harden themselves in iniquity, and encourage their souls in a bold career of disobedience, or in a state of wretched apathy, inattention to eternal things, and supreme devotion to that mammon which raises its standard in irreconcileable opposition to their God. With the certainty of the blackest ingratitude for their Saviour's love, and contempt of His offered mercy, being added to the inherent foulness of their sin, and marking the character with which they must stand at the bar of Him who will be both the insulted Saviour and the Judge, they risk the decision at that bar.

Does the sinner tremble at the thought of so awful an extent of guilt and danger? Does this view of the infinite love on which sin pours contempt, and the consequent extreme ef guilt which marks it, and the dreadful retribution that it must meet, bring home to him conviction of the need of deep and sincere repentance? The unspeakable mercy of God, revealed in Holy Scripture would comfort and encourage him by its precious consolations, even in the first and feeblest relentings of his heart. On the cross where his Saviour dies, He makes a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. He atones for their transgressions who have no other means of escaping the dread severity of almighty justice. By satisfying that justice, He procures unmerited mercy for all who, with genuine evangelical faith and repentance, avail themselves of the benefits of His atonement. Let none who are not insincere and faithless, doubt of Christ's mercy towards them, of the full and sufficient efficacy of His atonement, and of the interest which even the chief of sinners has in His compassion who is not willing that any should perish, but that all should come to repentance, and to its blessed consequences in time and through eternity.

There is no point in which the Scriptures are clearer and more decided, than that the benefits of the Messiah's mediation were designed for all mankind. He is a Propitiation for the sins of the *whole world*. He taketh away the sin of *the world*. He tasted death for *every man*. God is in Christ Jesus reconciling *the world* unto himself. He is not willing that *any* should perish, but that *all* should come to repentance.

That those who are finally saved, are so only through the merits of the Redeemer, will not be questioned. But *condemnation* is represented in Scripture as incurred, notwithstanding the condemned had been objects of redeeming love. "Destroy not him with thy meat, *for whom Christ died*." How could he be destroyed, if Christ died for none but those who are thereby removed from all possibility of destruction? There are those who "deny the Lord that *bought them*, and bring upon themseleves swift *destruction*;" and those who "count the blood of the covenant wherewith" *they were* "*sanctified*, an unholy thing, and *do despite* unto the Spirit of grace." For these, then, notwithstanding the enormity of their sin, and the destruction which they bring upon themselves, the work of atonement was effected; for He whom they deny is the Lord that *bought them*; what they count an unholy thing, and therefore reject, with all its blessings, is the blood of the covenant wherewith *they were sanctified*; and their doing *despite* unto the Spirit of grace certainly supposes the existence of that Spirit, and consequently that He offers the influences which were purchased by the Redeemer's mediation, and which, therefore, were designed even for those who reject them.

As, then, they who finally perish, as well as they who are saved, were the objects of redeeming mercy, that mercy is offered without reserve. Its proving ultimately ineffectual, no more arraigns the power and honor of God, than do the unnumbered perversions of His goodness which the natural and moral world afford. He who is infinitely good must design what is good by all His appointments. The unnumbered means which He affords us of promoting and securing our happiness in this world, must have been designed for that end. That by our neglect of them they should fail of that end, or by misuse and extravagance, should prove of a lamentably contrary tendency, is no impeachment of His power who appointed them, to make them successful, or of the perfection of His nature, as suffering His own appointments to lose their proper effect, or be perverted to abuse and ill. This is but the natural consequence of the moral agency which He allows to our fallen, corrupt, and weak nature. Nor is it any more impeachment of God's power and perfections, that the great work of redemption, designed for the salvation of all men, should, in particular cases, be made to fail of that effect.

All then who lose the salvation of their souls, and perish in their sins, do so through their own wilful folly. God has provided for them a way of escape. In the great atonement of His Son every sinner has an interest.

But as it appears in Scripture that some who have this interest fail of attaining to salvation, it follows that salvation is not unconditionally offered. We accordingly find that although the Gospel declares most unequivocally that there is none other name under heaven given unto men in whom they can be saved, but only the name of our Lord Jesus Christ, and that His merits only are the procuring cause of salvation; yet that salvation is offered *on conditions*. These cannot indeed be performed except by His grace; and can be acceptable only through His merits. Still, they are strictly required. A course of obedience is pointed out, on the right performance of which, it is expressly declared, our eternal happiness depends.

What shall I do to be saved? is the inquiry that must present itself with the greatest force to every reflecting mind. *Believe on the Lord Jesus Christ*, is the answer given from the only competent source *Faith without works is dead*, is the teaching of the same authority. Hence flows the fundamental evangelical precept, *Work ont your own salvation*. True faith is itself a work—it is an act of obedience—it is the voluntary homage of man's moral agency. No mere belief, conviction, assurance, or want of a spiritual experience, is the faith which justifies and saves. *It* must be a belief, conviction, and assurance, which carry with them a devoted heart: it must be that experience which flows from making faith the spring of active obedience, the controlling principle of the affections, desires, passions and tempers, and the rule and measure of character. This faith, implicitly following the guidance and instructions of the gospel, must regard all good works, the very best of which man is capable, in their necessary connection with that human inability, depravity, and corruption, from which he is never entirely released in this world; and with the great truths, that there neither is nor can be merit in man, or in any thing he does; that all his moral and spiritual ability is derived from the Holy Ghost; and all his hope of justification with God, and of His acceptance and favor, from His mere mercy in Jesus Christ.

The conditions of salvation embraced in this true, living, operative faith, are made known to us in the revealed will and teaching of God Himself. They are adapted to every situation in which man can be placed. They are required of us as creatures of God's hand, as subjects of His moral government, and objects of His redeeming mercy, and as members of His Church. They are required of us in our domestic, social, civil, and religious connections with our fellow men; and as rational and immortal responsible moral agents, bound to act consistently with their rational and immortal nature. They enjoin both the performance of duties, and the observance of prohibitions, and comprise the regulation of thoughts and words as well as actions.

To enumerate the conditions of salvation under these heads, would be almost to repeat at large the Bible's contents. They should be the Christian's constant study; and he should never presume to think his salvation sure on any other ground than his faithful performance of the required conditions. The imagination may be deluded into a false security of being justified by faith, and having peace with God; but character and conduct speak a language that cannot be mistaken: they are tokens and evidences of an interest in the grace and salvation of the gospel, on which only the Bible warrants the cherishing of Christian hope and trust—hope and trust, not in aught of merit in character or conduct; but in the all sufficient merit of our Mediator and Advocate with the Father, whose atonement was mercifully designed to commend to Divine favor and acceptance the faith and obedience of the Christian. For these, however, man's natural powers are totalty insufficient: but his insufficiency are remedied by the aids of the Holy Ghost. His grace is given to every man to profit withal—given, however, in perfect consistency with man's moral agency. Indeed this moral agency itself results from that grace of the Holy Ghost, whereby the nature of our first parents was raised from the total depravity incurred by their fall, and again invested with that power of choosing the good and refusing the evil, in which moral agency consists. Whoever seriously applies himself will find ability in himself—the gracious gift of God—to commence the work of his salvation. His ability may be small at first, in proportion to the resistance he has made to the calls, monitions, and offers of Divine grace. But let this ability be improved to a serious commencement of a religious life, and faithful application be given to the appointed means of the increase of grace, and the Christian will grow in grace, and be enabled to go on in that walking worthily of his vocation—that walking in all faith in the Son of God—that walking in all the commandments and ordinances of the Lord—that working out of his salvation—which he has appointed in making sure of his calling and election in Christ—as the conditions of his salvation by and through the merits of Christ.

But we must not expect ever to arrive, in this world, at religious perfection. Human frailty will always need the interposition of the mercy of God. It is so deeply rooted that its existence and effects have never been entirely eradicated even in the best of men. Imperfection is stamped on all of man's doing. The moral agency of our nature is so corrupted, debilitated, and perverted by sin, that even while the grace of God is operating upon it, His sparing mercy is still necessary to remedy the insufficiency of the effect of that very operation. For the instrument thus wrought upon is human, and therefore imperfect in all its agencies. Hence the Christian's duty to be ever humbled and penitent under a sense of the imperfection of all he is and does, and a heartfelt acknowledgement that as it is through the grace of God only, he can peform Christian duty, so is it only by God's mercy in Christ, that that duty can be acceptable to Him, and rewarded by Him. Through that mercy, if he cherish true faith therein, the Christian should not doubt that his humble and contrite sense of his own deficiences will be kindly regarded, and himself, poor and unworthy as he is, be accepted for His Redeemer's sake.

B. T. O.

General Convention

OF THE PROTESTANT EPISCOPAL CHURCH.

From the Cincinnati Gazette.

Twelfth day.—Tuesday, Oct 15, 1850

The House met pursuant to adjournment. The minutes of yesterday were read and approved. The regular business was called in order.

The Committee on Canons reported to the House the canon passed by the Bishops on Clergymen removing from one diocese to another, for the consideration of the House, without expressing any opinion as to the propriety of its adoption.

They also reported, agreeable to instruction of the House, an amendment to Article 5th of the Constitution.

They also reported the canon passed by the Bishops on clergymen canonically resident in one diocese, and chargeable with misdemeanor in another, and recommended its adoption.

Rev. Mr. Tomes moved that the question on the Maryland memorial be taken at 12 o'clock this day.

Mr. Newton, Judge Bullock and Rev. Dr. Howe hoped the motion would not prevail.

Rev. Mr. Tomes, Rev. Dr. Mead and Rev. Mr. Corbyn advocated its adoption.

Various amendments were proposed, changing the hour to 9 o'clock, 6 o'clock, and 4 o'clock. Being put in their order, the latter was adopted.

It was then on motion, ordered that no gentleman shall speak longer than 15 minutes.

The report of the committee on the Prayer Book was taken up. It recommends that the offer of the New York Bible and Prayer Book Society, to publish a standard Bible under the Direction of this House, be accepted, and a committee be appointed to contract with them for the same; provided, that they will publish it on terms as advantageous as can be obtained elsewhere.

The report was adopted, and the number of the committee was fixed at five, to be appointed by the Chair.

Mr. Newton, of Mass., moved that this House concur in the amendment of the House of Bishops of the action of this House as to the constitution of the General Theological Seminary.—carried.

The report of the committee on canons, as to the 5th Article of the Constitution, was taken up and adopted.

A message was received from the House of Bishops, informing this House that they have passed a canon of "Foreign Missionary Bishops," and asks its concurrence.

The 1st section is the same as section 1 of canon 7 of 1844.

The 2d provides that no missionary Bishop shall have any jurisdiction at home, and shall not be capable of becoming the Bishop of any Diocese of this church, except by the consent of three-fourths of the members of the House of Bishops entitled to seats in it, and, if the General Convention be in session, three-fourths of the members of the House of Delegates, or during its recess, of three-fourths of the standing committees of all the dioceses of this church.

The 3d provides that a Missionary Bishop may be presented for trial for heresy, immorality, &c., by two-thirds of the missionaries under his charge,

The 4th, that a missionary Bishop may ordain any candidate on the certificate of two Presbyters under his charge. But in case there be but one such Presbyter, the certificate of that one together with that of one Presbyter under the charge of any Bishop in communion with this church.

The 5th places the requisites for dispensation as to studies, &c., on the same footing as above for ordination.

On motion, it was referred to the committee on canons.

Another message from the House of Bishops was received, informing this House that they have added an amendment to the canon, of clergymen not canonically resident in one diocese chargeable with misdemeanor, &c., by which the provisions of its third section are made applicable to clergymen ordained in foreign countries. Referred to the committee on canons.

Another message followed, informing this House that the Bishops had amended Canon 8th, of 1844, by which it is provided that when a domestic missionary Bishop shall not be able to meet the expense of such an application to the standing committee of another diocese, as is provided in section 3d, he may select any three Presbyters, and three laymen under his jurisdiction to act as a standing committee, and upon their presentment of any clergyman for any crime or misdemeanor, he shall summon him before the remaining clergy under his jurisdiction for trial—Referred to the committee on canons.

The House of Bishops, by message, asked conference on the message from this House asking a conference, and announced that they had appointed as a committee on their part Bishops Potter and Otey.

The House determined to appoint a committee on their part.

The canon transmitted from the House of Bishops on Clergymen removing from one diocese to another, was then taken up.

Mr. Williams moved an amendment, providing that when a clergyman removing from one diocese to another, shall present to its diocesan the certificate required in this canon, it shall be the duty of the said diocesan to receive him.

This was briefly advocated by Rev. Mr. Craik and Rev. Drs. Mason and Buxton, of N. C,

It was opposed by Rev. Dr. Van Ingen.

Pending the discussion the hour of 11 o'clock arrived, and the house took up the order of the day, viz; the Maryland Memorial.

The question was on the motion of Rev. Dr. Vinton to re-commit with instructions.

It was advocated by Judge Bullock, Rev. Dr. Vinton, Rev. Mr. Vail, and opposed by Rev. Drs Wylie and Van Ingen.

A message was received from the House of Bishops, informing this House that they had received the report of the committee on the state of the Church, transmitted by this house, and that they think best to substitute for the usual pastoral letter an address to be delivered by the Presiding Bishop at the close of the session, and to be printed.

The hour of half-past one arriving the house took a recess.

AFTERNOON SESSION.

The House re-assembled at half past 3 P. M.

On motion of Rev. Dr. Mead, the House asked permission of the House of Bishops to recall its two messages, concerning the conference upon the canon of Assistant Bishops.

The order of the day was then taken up, and Judge Chambers closed the debate.

The hour fixed for taking the vote having arrived, the House proceeded to vote first.

On a proposition introduced in the course of the morning by Mr. Duncan, of La., to withdraw the reports both of the majority and minority of the committee from the records of the House, and to recommit the same to the original committee, with instructions to report that legislation is inexpedient.

The vote was taken by orders and dioceses, as follows; Clergy, aye 11, nay 17, divided 1; Laity, aye 6, nay 17, divided 2

So the motion was lost.

The question was then upon Rev. Dr. Vinton's proposition to settle the question by an appellate tribunal. The vote was put and it was lost.

Mr. Pendleton, of Ohio, then moved that the whole matter be re-committed to the committee with instruction to report alterations of the rubric corresponding to the canon, to be sent to the dioceses for their approbation.

The vote was taken by dioceses and orders, and resulted as follows; Clergy, aye 3, nay 26; Laity, aye 4, nay 21, divided 2.

The question was then upon the adoption of the canon reported by the committee. The vote was taken by dioceses and orders, and resulted as follows; Clergy, ayes 19, nays 8, divided 2; Laity, ayes 18, nays 7, divided 1.

So the canon was adopted.

A message was received from the House of Bishops, informing this House that they had passed the following resolutions;

Whereas, the Board of Missions of this Church has been incorporated by act of the legislature of New York, and it is doubted by some whether their former by-laws are not void in consequence; therefore

Resolved, the house of clerical and lay deputies concurring, that the Board be authorized to frame its own by-laws and rules.

Resolved, also, that the triennial report of said board be printed on the journal.

The joint committee on the publication of the Prayer Book in Welsh, made a report.

They represented that there is a considerable portion of Welsh population in our country, and that it is on several accounts desirable to give them our Book of Common Prayer in whole or in part, in their own language. The report concluded by recommending—1, that there be a committee appointed, who shall be empowered to have the whole or such parts of our Prayer Book as they may think proper, translated into Welsh; and 2d, that they have power to appoint some competent person to superintend the publication, and to certify its accordance with the standard edition.

On motion, these recommendations were adopted.

A message was received from the House of Bishops, informing this House that they have adopted the proposition to amend the constitution, sent from this House, with the exception that they have determined to let the second paragraph thereof stand as it now does.

On motion, the House concurred.

Rev. Dr. Mead moved to re-consider the vote of the House asking a conference with the House of Bishops on the canon of Assistant Bishops. Carried.

Rev. Mr. Clark moved the House concur in the amendments adopted by the House of Bishops.

Mr. Wharton, of Pa., hoped the House would not concur. He thought the differences between the canon passed by the House, and that proposed by the Bishops, very great and important. The canon of the House empowered a Diocese having a Bishop suspended for an indefinite period, to elect an Assistant Bishop. It applied only to one case, that of the diocese of New York. That proposed by the Bishops empowered a diocese having a Bishop suspended for any period, to elect a Bishop, who only became assistant on the restoration of the suspended. He thought that consistency required that the House should not concur.

The same ground was taken by Messrs. Duncan, Chambers and Conyngham.

The hour of six having arrived, the House took a recess until half past seven.

EVENING SESSION.

The House re-assembled at half past 7 P. M., and resumed the consideration of the motion to concur in the amendments of the House of Bishops to the canon of the election of Assistant Bishop by a diocese having a Bishop indefinitely suspended.

Concurrence was advocated by Rev. Dr. Howe, Mr. Yerger, Mr. Williams, of Va., and Rev. Mr. Scott, of Ga., and opposed by Mr. Duncan, of La., Mr. Evans, of Md., Rev. D. Gregory, of W. N. Y., and Rev. Mr. Patterson, of Miss.

The motion being put, the House non-concurred.

Rev. Dr. Brooke offered the following resolution;

Resolved, that it is expedient to amend the first article of the constitution of the Church, by adding the following words; "and such freedom of debate shall not be limited or abridged except by a vote of two-thirds of the members present."

I hold, said Dr. B., liberty of speech and freedom of debate to be one of the highest privileges and dearest rights of an American citizen, and a Protestant churchman. This right is guaranteed to us in that portion of the constitution which it is now proposed to amend. But the proposed amendment may be necessary to secure the rights of a minority. Indeed one great object of a written constitution may be said to be to secure the rights of minorities. And especially is this the case as to the right of free discussion. Without this it would be wholly in the power of mere party drilled majority completely to close the mouths of a minority. I say, sir, the right of free discussion belongs to us as American citizens, and as churchmen. It is inherent in a portion of the very name of our church, a name in which I glory, and in which I was glad to hear my Reverend friend of Maryland say that *he* gloried. Ours is a Protestant Episcopal Church. And the very name of *Episcopal* includes in it, by inherency if you choose, the right of free discussion. And unless you give a member of this House the right freely to discuss whatever topics may be presented here for consideration, you might as well strike his name off the roll at once. Now, sir, that I may not be out of order in referring to any thing that is past, I will suppose a case that may possibly occur at some future time. I will *suppose*, I say, a case. We will suppose then that at some future meeting of this convention, a highly interesting subject of discussion should come up, involving grave questions of the doctrine or polity of this Church. We will suppose it has attracted the attention of the Church for the preceding three years, and that, among other objects, we have come up to that convention for the purpose of settling it. It is entertained, referred to a committee. They report upon it, and then the whole matter comes up for discussion. A few gentlemen occupying each some one or two hours, monopolize the first day or two of that discussion. The session is drawing near to its close, and members are becoming impatient to get back to their homes. The leaders of one side have pretty clearly ascertained that they have the majority with them, and they combine, and by force of a mere party drill majority, pass a vote limiting all the remaining speakers to the space of 15 minntes, and allow the space of some three hours at farthest for the rest of the discussion. The gentlemen, who have exhausted each an hour or two on the subject, very modestly come to the conclusion that farther discussion is utterly unnecessary, and that their brethren who have not spoken, cannot possibly throw any light on the subject, and should therefore be limited to some 15 minutes a piece. Suppose, moreover, sir, that a brother who has not spoken, and who has the vanity to think that he has some views worthy of consideration, has in his mind a half hour's speech. He comes into the convention, and finds to his surprise and regret that the fifteen minutes rule has been adopted, and that if he gets up to speak he does so with a halter round his neck, and that in the hand of any gentleman who, watch in hand, may when he is half through, draw it tight and choke him off. Suppose, however, sir, that even under this risk, he determines to say what he can. He makes several efforts to gain the floor. But the eye of the Chairman happens always to fall elsewhere. Meanwhile the time allotted to the discussion is drawing to its close. The last hour is running out. The floor is occupied by some gentleman opposed to the views of the individual wishing to speak. He goes on, and he is not interrupted. Suddenly it is discovered that he has considerably transcended his allotted time. We will suppose that the gentleman wishing to speak rises and proposes that the other gentleman be allowed to finish his speech. The movement is crushed. The gentleman speaking leaves the stand, and the other rises, and is greeted on all sides with the cry of question! question!! The hour for taking the question has arrived, and he cannot be heard. Now, sir, has not his right of free discussion been most oppressively invaded. Let me suppose further, sir, that there are some five or six others of this gentleman's friends in the same situation. They have given the subject their best consideralion, they have formed their views, and they have some thoughts not presented by others. They have the vanity to suppose that the presentation of those views might throw additional light upon the subject, and perhaps influence some minds yet open to conviction. But they are all alike excluded by the act of this same party drilled majority. Is not such a case a violation of the spirit of that clause of our Constitution which guarantees freedom of debate? Now, sir, I wish to prevent this in the future. I wish to prevent any mere party majority hereafter extinguishing debate, and preventing a full and clear exhibition of the views of a minority.

Mr. Wharton, of Pa., hoped it would not be offensive for him to suppose a case in which a gentleman might offer a resolution for the purpose of making a speech, and to move, as he now did, that this resolution be laid on the table.

Rev. Dr, Brooke. I second the motion, sir.

The resolution was then laid upon the table.

The House then took up the consideration of the amendment offered by Mr. Williams, of Va., to the canon on clerical removals, making it obligatory for a Bishop, when a clergyman is called to any parish in his diocese and produces the required testimonials, to receive the said clergyman.

This was advocated by Rev. Mr. Rooker, who called attention to evils of the opposite principle, and appealed to the members of the House to avert them.

The amendment was adopted, after which the canon as amended was adopted.

The canon reported by the committee on canons on the same subject was taken up and indefinitely postponed.

The House then went into an election of a Treasurer.

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* The Hon, Judge Bullock, of Kentucky, who seemed to be the special representative and advocate of the memorialists, is reported to have said, "If the prayer of this memorial was overborne by being referred to a *packed committee*, would the memorialists quietly submit? No, sir, no! Again (with a threatening shake of the fore-finger, and a tone of vehemence) agitation will be the word."

*Revelations V.

Herman Cope, Esq., of P a., was nominated, an on motion elected.

On motion of Rev. Dr. Mead, the thanks of the Convention were returned to the late Treasurer, Mr. Van Wagenen for his efficient and faithful services.

On motion of Mr. Williams, of Va., the thanks of the House were returned to the late Assistant Secretary, the Rev. Edward N. Mead, for his efficient and faithful services.

The House then adjourned.

THIRTEENTH DAY—WEDNESDAY, Oct. 16th.

MORNING SESSION.

The House met pursuant to adjournment.

The minutes of yesterday were read and approved.

On motion, it was ordered that any gentleman absent from the House at the time of the vote on the Maryland memorial, yesterday, be allowed to record his vote thereon.

The business was then called in order.

The Committee on Canons gave notice that they had certain matters before them on which they had not, as yet, been able to act, for want of time. They hoped they should be able to report before the final adjournment.

The Committee on the Foreign and Domestic Missionary Board also gave notice that there are important matters upon which they desire to report, but which are yet in the hands of the House of Bishops.

The special committee, to confer with the historiographer of the Church, through its Chairman, Rev. Dr. Mead, reported that that gentleman has completed his 2d volume, and has it stereotyped and nearly ready for publication. They recommend that, in order to meet the expenses thus incurred by that officer, who, without fee or reward, has so faithfully served the Church, it be as widely subscribed for and circulated as possible. They also recommend the adoption of the following resolution:

Resolved, That the historiographer of the Church be recommended to issue such an addition to his 1st volume as may enable as many as possible of the members of the church to obtain it, and that in order to do this, he associate with himself, Mr. Thos. Belknap, of Hartford, Connecticut, Mr. E. S. Hall, of Millsville, Massachusetts, and Mr. Charles Stimson, of Boston, as an executive committee; and that these gentlemen be respectfully requested to act in that capacity.

The resolution and report were adopted.

Rev. Mr. Babcock moved that the thanks of the House be returned to the Rector, Wardens and Vestry of Christ Church, for the use of their Church, and to the citizens of Cincinnati for the generous hospitality with which both the Clerical and Lay members of this body have been entertained.

This was carried unanimously and with enthusiasm.

The canons heretofore reported by the committee on canons were called up.

The canon on the trial of Bishops, found on pages 68 and 69 of the journal of 1847, whose adoption with certain amendments had been recommended by the committee, was taken up for consideration.

Rev. Mr. Trapier moved to strike out that clause which prohibited any charge or specification against a Bishop being founded on any fact which has not occurred within the five last years preceding the date of the presentment.

This was earnestly advocated by the mover and by the Rev. Dr. Mason of N. C., Judge Boardman, of Conn., and Mr. Storer of O., and opposed by Rev. Dr. Van Ingen, Mr. Evans, Mr. Wharton, and Judge Chambers. Finally, on motion, it was laid on the table.

A message was received from the house of Bishops, informing this house that they could not concur with it in passing the amendment adopted by it, to the canon of ministers removing from one diocese to another, and asking for a conference, and that they had appointed Bishops Hopkins, DeLancey and Lee as a committee on their part.

On motion, the house concurred in the proposed conference.

On motion of Rev. Dr. Mead, this house concurred in the resolution of the house of Bishops empowering the Board of Bishops to enact by-laws for themselves, for the society, and for the executive committees, and also ordering their report to be printed on the journal.

On motion of the same it was *Resolved*, That the Secretary and Assistant Secretary be a committee on the part of this house, to act with a corresponding committee on the part of the House of Bishops, to procure the printing of the journal with the constitution and canons.

Resolved, That a copy of this resolution be transmitted to the House of Bishops.

Resolved, that 3,000 copies of the journal and 1,000 of the annual sermon be printed, and that of the copies of the journal 300 be retained by the Secretary for the use of this house, 2 copies to be sent by him to every clergyman of the church having pastoral charge, and 1 to every lay delegate.

Resolved, That the Treasurer be directed to pay the contingent expenses of the Convention to the order of the Secretary.

The Committee on Canons reported and recommended for adoption the canon passed by the House of Bishops, on clergymen canonically resident in one diocese, chargeable with misdemeanor in another. It was accordingly adopted.

The Committee recommended that this house do not concur in the amendments of the House of Bishops on the 8th canon of 1844.

On motion the subject was referred to the next General Convention.

The committee also reported the canon adopted by the House of Bishops of Foreign Missionary Bishops. They recommended the adoption of all the proposed amendments except that which permits such a Bishop to become the Bishop of any diocese in this church by permission of three-fourths of the House of Bishops and three-fourths of the House of Deputies or Standing Committees.

A debate sprung up upon this recommendation, pending which the House took a recess.

AFTERNOON SESSION.

The house re-assembled at 3 1-2 o'clock, P. M.

The report of the committee on canons, recommending that the proposed alteration of the constitution, requiring that delegates shall be communicants, be referred to the next General Convention, was taken up, and, on motion, adopted.

The Canon of Foreign Missionary Bishops, reported by the committee on canons, was taken up and so amended as to conform to the canon as sent from the House of Bishops, and then adopted.

The recommendation of the committee on canons, that the proposed canon of the officiating of ministers of this Church in the parishes of other clergymen, be referred to the next General Convention, was adopted.

The recommendation of the committee on canons, that canon 2d, of 1847, of the remission or modification of judicial sentences, be so amended as to provide that in giving the notice of the special meeting of the House of Bishops as therein provided for, the Presiding Bishop should fix the time of said meeting at a period not later than six months from the time of the application.

Rev. Mr. Trapier called attention to the inconveniences which might result, if this application should be made within a year of the meeting of the General Convention. It might then necessitate two meetings of the House of Bishops within a few months of each other. He moved, therefore, as an amendment, the insertion of an additional proviso, that the application be not made within twelve months of the meeting of the General Convention."

The amendment was adopted.

The canon was then adopted as amended.

Three messages were received from the House of Bishops.

The first informed this House that they had appointed, on their part, their committee on canons as a committee of conference on the canon of Assistant Bishops.

This House immediately appointed its committee on canons as the committee on its part.

Rev. Drs. Seabury and Higbee were, at their own request, excused from serving on this duty.

The second message informed this House that the House of Bishops had concurred in passing the canon of Episcopal Visitations.

The third, that the House of Bishops had concurred in the resolution to publish the Prayer Book in the Welsh language, and had appointed Bishops Kemper and De Lancey as a Committee on their part to attend to the same.

Rev. Drs. Proal and Van Ingen and Rev. Mr. Ingersoll were appointed the Committee on the part of the House.

The Committee on Canons had reported concerning the canon proposed by Mr. Wharton, and referred to them, of Appeals, that the subject was an important one, and that there was not time at this Convention to mature and perfect a system. They therefore recommend that it be referred to the next General Convention.

This report was now taken up and adopted.

The Committee of Conference on the Canon of Ministers changing their canonical residence, reported an amendment to the effect, that when a minister of one diocese is called to a parish in another, and shall present to the Ecclesiastical authority of the latter the testimonial required in the canon, if the said Ecclesiastical authority know of no charges or rumor worthy of notice, affecting his standing as a minister, it shall be his duty to receive him. But if there be such charges or rumors, he may refuse to receive him until they be refuted or cleared up.

The amendment was adopted, and, on motion, transmitted to the House of Bishops.

Rev. Dr. Atkinson moved that this House will now hear the reports of the several missionary bishops. Carried.

The reports of the Right Rev. Bishops Boone, Southgate, Kemper, and Freeman, were accordingly read.

The report of Bp. Southgate announced his intention to resign his Missionary Episcopate, of which resignation, and the acceptance thereof, by the House of Bishops, this house had already received due and canonical notice.

On motion, a Committee was appointed to examine the business of the House to ascertain whether anything remained requiring action at this time.

On motion, it was resolved, that this House entertain a most grateful sense of the long continued and very valuable services of its President, and present him its best thanks for his courteous and impartial discharge of its duties.

On motion, the thanks of this House were returned to the Secretary, Assistant Secretary and Treasurer, for their efficient services.

The Committee of Conference, on the subject of Assistant Bishops, reported a canon entitled—

Of the election of a Provisional Bishop by a Diocese having a Bishop suspended without limitation of a precise time. It provides that any diocese deprived of the services of its Bishop by a sentence of suspension which is not made to terminate at a precise time, may proceed to elect a Provisional Bishop, who shall discharge all the duties of the Bishop of the Diocese during the continuance of the suspension, but who, in the case of the remission or termination of the sentence shall be assistant Bishop, and in case of the death or resignation of the Bishop of the diocese, shall always succeed him.

Rev. Dr. Mead explained that so far as this canon might apply to the diocese of New York, it was the opinion of the Committee that it would not affect the question of the salary of the suspended Bishop in one way or another.

Judge Chambers further explained that this canon was designed not only to meet the case of the diocese of New York, but all cases in which the termination of a sentence of suspension might be made to depend upon a contingency.

The question being on its adoption, the delegation of New York called for a vote by Dioceses and Orders. The vote was accordingly so taken, and resulted as follows: Clergy, ayes 26, noes 1 (the diocese of N. Y.) Laity, ayes 20, noes 1 (diocese of New Jersey.) So the canon was adopted.

On motion of Rev. Dr. Mason, of Md., a resolution was passed recommending to the members of the church an effort for the wider circulation and greater encouragement of the Spirit of Missions.

A committee consisting of Rev. Dr. Burroughs and Mr. Wharton, was appointed to wait upon the House of Bishops to inquire if they have any further communications to make to this house.

The committee returned and reported that the House of Bishops had further matters to communicate to this house, and that they would do so at half-past seven this evening.

The house then took a recess.

EVENING SESSION.

The house re-assembled at half-past 7 P. M.

Rev. Mr. Scott, of Ga., presented a resolution which he intended to introduce after the reading of the missionary reports this afternoon. It was as follows:

Resolved, That the constantly enlarging field of missionary work presented before the Church, and the clear indications of God's will towards the work itself, can be rightly met only by enlarged liberality on the part of the Church generally, and a spirit of greater self-denial and more single devotedness on the part of the various orders of the ministry.

After a few remarks from the mover, the resolution was adopted.

The President then asked the attention of the house for a few moments, and delivered the following address:

In acknowledging respectfully a resolution adopted during the afternoon session in regard to the Chair, and in correspondence with a previously avowed design to take a final leave of the office of presiding over this house, with which he has been honored by eight successive, conventions, the Chair begs the house to accept his thanks for the kindness with which his endeavors to serve them has been so generally received. The frequent manner of his election, by a single nomination from the whole house without the introduction of the name of any opposing candidate, is worthy of his grateful remembrance.

In all the exciting deliberations and measures which during more than twenty years, have deeply agitated this Convention, if any gentleman has supposed his feelings or privileges not justly cared for, the Chair desires sincerely and earnestly to assure him that it was not designed or known; and if known, would have been the subject of real regret.

One of the most perplexing and responsible duties of the Chair is the appointment of the committees. That in these appointments, the general principle of a selection, as far as circumstances would permit, from different sections of the Church, has governed the Chair, reference to the journals will amply prove. But the still more important object of so constituting committees, as to advance and secure the great interests of the Church, or sometimes the interests of particular dioceses involved in the action of those committees, has often prevailed over the comparatively narrow and trivial consideration of gratifying a sectional pride.

The Chair affectionately invokes the Divine blessing upon his brethren, the members of this house, lay and clerical, and all providential mercies in their return to their respective homes.

Judge Chambers moved that the Secretary be directed to procure a copy of the President's remarks, to be printed on the journal.

The question was put by the Secretary, and the motion was adopted.

A message was received from the House of Bishops that they had concurred in the amendments proposed by this house to the canon "of Foreign Missionary Bishops," and passed the canon.

There being no business occupying the attention of the House, Rev. Mr. Clarke, of Connecticut, made some remarks on the subject of missions, introduced in the resolution just passed by the house. He adverted especially to the fact, that Providence had terminated the only mission concerning the expediency of which there had been any doubt among us. He thought that the time was now come for united and harmonious action in that great work.

He was followed by the Rev. Mr. Britton, of Ohio, who regarded it as a happy omen that this convention had concluded its labors with such emphatic expression in favor of the missionary work. He hoped it was, a forerunner of greater harmony among us.

A message was received from the House of Bishops informing this house that they concurred in the passage of the canon concerning provisional bishops.

The committee of conference reported a canon "of a clergyman declaring that he will no longer be a minister of this Church." This canon, in addition to the enactments of the present canon, provides that if the Bishop have reason to believe that the minister making such a declaration is acting unadvisedly, he may forbear action upon it for three or six months at his discretion, during which period it shall be lawful for the minister to withdraw such declaration; but if the Bishop be aware of any charges affecting the character and standing of such minister, he may institute a trial, before acting.

The canon was adopted.

The committee on the state of business reported that there was nothing on the table of the house requiring its action.

Rev. Dr. Gregory, of Western N. Y., offered some additional remarks on the subject of missions. He dwelt upon the encouragement presented by the spectacle here witnessed contrasted with the condition of this Church only 15 years ago.

Rev. Mr. Patterson insisted that the rules of order be observed, and that remarks not connected with the business of the house were out of order.

On motion of Rev. Dr. Van Ingen, the rules were suspended to permit gentlemen to continue to present the subject of missions to the house.

Rev. Mr. McCoy, of La., availed himself of the privilege, and enforced the necessity of more prompt and enlarged contributions to domestic missions, by depicting the privations and inconveniences to which himself and his brother missionaries are often subjected, from the delay of their stipends.

Mr. Mitchell, lay delegate from New York, who had been detained by sickness from sittings of the this house, asked permission to place on record his dissent from the canon "of provisional Bishops," passed this afternoon. The permission was granted.

The minutes of the day's proceedings were read and approved.

The Rev. Dr. Stevens, of Pa., who had been detained from the sittings of the house on Tuesday, by sickness, asked and obtained permission to record his vote against the canon "of episcopal visitation," passed on the afternoon of that day.

The Rev. Dr. Brooke availed himself of a pause in the business of the house, to express in behalf of himself, the Vestry of Christ's Church, and the Episcopalians of this city, their gratification at the vote of thanks which had passed this house this morning. His own position had been a peculiar one, but he had endeavored to fulfil the precept, "be courteous." If he had at any time failed, he hoped it would not be attributed to design or unkind feeling, but to the duty of keeping his conscience void of offence towards God. He would gladly extend a warm grasp, and a cordial, God be with you, to each member of that Convention, and only the physical impossibility prevented it.

Rev. Mr. Babcock moved to add to the vote of thanks already passed, a request to the several rectors to give notice thereof to their several congregations. Carried.

Rev. Mr. Lay, of Alabama, begged leave to correct a slight mistake into which his reverend brother from this city had fallen. The thanks of this convention had been tendered not only to Episcopalians of this city, but to the citizens generally.—Others besides Episcopalians had deserved such thanks at our hands. Christian brethren of all denominations have thrown open their houses to receive us. They have extended to us a cordial welcome. They have permitted us to talk of our peculiarities; they have listened with patience to those eulogies on our Prayer Book in which we so frequently indulge, and borne with those self-complacent remarks from which we find it so hard to refrain, and they have sometimes asked us a hard question or two, but in the kindest spirit, and they have entertained us with generous and hearty hospitality, which will long live in our grateful recollections.

Rev. Dr. Brooke.—If I said Episcopalians, sir, I beg it will be understood that it was a mere inadvertence. I thank the gentleman for correcting me, for I would not have it seem for a moment that I was forgetful or insensible of the kindness, the truly Christian kindness, which all have on this occasion exhibited. I most heartily join in the acknowledgments which have been tendered them.

Rev. Dr. Van Ingen—And we should not forget, sir, the kind attentions of the various associations and of the superintendent of the observatory, which have added so much to the pleasure of our sojourn here.

A message was received from the House of Bishops nominating to this house the Rev. John Payne, to be a missionary Bishop for Western Africa.

On motion of Rev. Dr. Atkinson, the Rev. John Payne was thereupon elected missionary Bishop.

The house then proceeded to sign his testimonials.

A message was received from the House of Bishops informing this house that they did not concur in the proposed amendments to the canon "of the remission or modification of judicial sentences," among others for the following reasons.—1st because the alterations proposed do not embrace other points in their opinion equally necessary, and 2d, because there is not time left to mature the proper alterations.

A message was received from the House of Bishops, that they had concurred in the resolution for publishing the journal, and had appointed their Secretary and assistant Secretary as a committee on their part.

Another message was received from the House of Bishops, informing this house that they had completed their business, and were ready to meet this house to unite in the closing services of the session. Whereupon on motion, the house suspended its business to receive the House of Bishops.

The Bishops then entered, and after offering a prayer, the presiding Bishop read an address.

The convention then united in chanting the *Gloria in Excelsis*, and after the Apostolic benediction, the Bishops retired

The President resumed the chair, and on motion of Rev. Dr. Atkinson, the Secretary was directed to procure a copy of the address to which the House had just listened, and cause 2000 copies to be printed for distribution.

The minutes of the remaining transactions of the morning were read and approved.

The House then adjouned *sine die*.

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 2, 1850.

On our first page will be found the Memorial addressed by the *Standing Committee* of this Diocese to the Bishops of the Church, at their special meeting in Cincinnati, on the first of October last. As the facts may not be fresh in the minds of some of our readers, we beg leave briefly to recapitulate them. In the Convention of September, 1849, a resolution was passed, requesting the Standing Committee to present, at an early day, an Address to the House of Bishops praying "that venerable body" to adopt such measures as may render the wise intent of the provision of the 3d Canon of 1847 (enacting that thereafter all sentences of suspension should specify on what terms or at what time the penalty should cease) available to the relief of this Diocese. Though an application was made in October by the Canonical nnmber of Bishops, the meeting was not convened till the 1st of October following; an evasion of the canon which called forth strong censures from some of the ablest members of the House of Deputies. In pursuance of the authority committed to them, the Standing Committee caused to be prepared by a sub-committee of their number and adopted a very able document, which we have now the privilege of publishing. We commend it to the careful study of all before whom it may come. The facts of the case are faithfully and impartially stated, and the principles involved are most powerfully and lucidly set forth. The injustice done to the Diocese and its Diocesan is written clearly as with a sun-beam; and is more forcibly stated by the few masterly strokes of the able pen of the accomplished author than could be done by volumes of declamation. It has now become a historical document to go down to posterity with the reasons of the Episcopal majority for rejecting it. They will be severely scrutinized and examined, when the actors in them shall have gone to the dread account of deeds and words and thoughts which the all knowing and all powerful Judge shall institute. Party strifes, unhallowed motives and private enmities will have ceased to operate, and the principles of equity, the deeply rooted maxims of Law, the acknowledged rules of evidence, and the holiest feelings of our nature, now outraged and and trampled upon, will have their full power, and we cannot doubt that justice will then be done—to the accuser and the accused—to the oppressor and the oppressed.

In the mean time an important duty devolves upon the Diocese. In the late General Convention a Canon was passed, of which a copy is given below, and the emergency has occasioned the call by the Standing Committee of a '*Special Convocation*. Let us implore the gracious oversight of the Great Head of the Church, and the illuminating and guiding influences of the Holy Spirit, that the result may redound to the peace and prosperity of this Diocese and of the whole Church in this country.

Canon.—"Of the Election of a Provisional Bishop, in the case of a Diocese, whose Bishop is suspended without precise limitation of time."

"A Diocese deprived of the services of its Bishop by a sentence of suspension without a precise limitation of time, may proceed to the election of a Provisional Bishop, who, when duly consecrated, shall exercise all the powers and authority of the Bishop of the Diocese, during the suspension of such Bishop, and who, in case of the remission of the sentence of the Bishop, and his restoration to the exercise of his jurisdiction, shall perform the duties of Assistant Bishop, prescribed by Canon VI. of 1832, and who in all cases shall succeed to the Bishop on his death or resignation."

We give the notice in this place to draw attention. We have not room this week for the blank certificate. Clergymen entitled to seats, who have not filed the certificate required by Canon 30 of 1832 should do so without delay.

NOTICE

IS HEREBY GIVEN, That a Special Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel in the City of N York, on Wednesday, the 27th day of November, at 10 o'clock in the morning, to take into consideration the Canon passed in the late General Convention, entitled "Of the election of a Provisional Bishop, in the case of a Diocese, whose Bishop is suspended, without a precise limitation of time."

By order of the Standing Committee of the Diocese,

Benj. I. Haight, Sec.

New York, Oct. 25, 1850.

Mlle. Lind's 3d Concert at Tripler Hall, came off with great eclat on Tuesday evening last, the 29th of October. The audience was very large, filling all the seats on the the first floor of Hall, and the first circles, and to appearance, the greater part of those in the second. The programme contained an entirely new set of pieces and was admirably selected. We had audible demonstration of the vast superiority of this Hall to Castle Garden, for musical purposes, and learnt to appreciate in a much higher degree, the matchless powers of the distinguished songstress. The classic Aria, "Non mi dir" was sweetly and chastely sung, with the most perfect purity of intonation and much expression, and the *Terzetto* "Fatal Momento" was finely executed, and the effect of her high notes perfectly thrilling. She was excellently supported by Signors Belletti and Perelli. The former it is superfluous to praise; the latter has a tenor of much compass and sweetness, and will no doubt become a favourite. This piece met with a warm encore.

The *Cavatina* from Der Freyschutz, *Und ob die Wolke*, was charmingly performed; there was a peculiar richness and lusciousness of voice, with a warmth of feeling and expression which ineffably heightens the charm. This to our mind was one of the richest treats of the evening. A strong demonstration of a wish for an encore was gracefully evaded by Mdlle. Lind.

In the second part, the execution of the *Aria*, "Perche non ho del Vento," was most astonishing, embracing apparently the whole compass of voice of the vocalist, and embellished with trills, warblings and cadenzas of exquisite richness and beauty. While she entranced the auditors with the dulcet strains, she also displayed great power of expression. The applause was loud and long, and there was no resisting the demand for an encore. The promptitude and felicity of the repetition called forth the most enthusiastic applause.

The *Gipsey's Song*, and the *Dalecarlian Melody*, also, met with the warmest reception; and on the encore of the latter Mdlle. Lind gracefully substituted the *Echo Song*, which was performed with her wonted excellence and peculiar felicity, and was rapturously applauded by the audience.

As usual, the orchestra was admirably led by Signor Benedict, and the overtures, well performed with great precision. We have not time or space to enumerate the many other attractive features of this concert, which gave as far as we heard the utmost satisfaction.

The arrangements for seats were admirable, and we never saw an audience seated with less confusion or difficulty.

On Friday, that magnificent creation of Handel's genius, "The Messiah," is to be performed with the aid of the *New York Harmonic Society*. Mdlle. Lind's performance of her parts in this Oratorio has called forth the warmest encomiums of musical critics in Europe, and excited the utmost enthusiasm in Boston, the only place on this side of the Atlantic which has heard her in sacred music; and the announcement wtll no doubt attract a very crowded assembly.

Foreign Intelligence

The Asia arrived on Wednesday morning, the 23d inst., after a short passage of ten days and 22 hours, and the Pacific on Sunday afternoon, after one of eleven days and two hours.

France continues feverish as to the designs of the President, who is seeking to gain the affections of the army by grand reviews, and donations of segars and champagne.

The Holsteiners have sustained a severe defeat before *Frederickstadt*, and been compelled to abandon their positions.

The Papal Government is likely to embroil itself with England, on account of the forcible entry by the police into the domicil of an English subject residing there, and the pillaging of his effects. It seems that the American Consulate, also, has been violated, and a number of Bibles and Testaments, under the Consular seal, taken away. His Holiness must not count too much upon the support of French bayonets.

Cardinal Wiseman has been created *Archbishop of Westminster*, and several other Romish Bishops are to be intruded into different parts of England. This is a new move on the part of the Roman See, and calls forth much angry comment from the Church papers. Of course, no objection will be made by Lord John Russell, whose only enmity is against the Church.

The following report is going the rounds of the papers, though we do not find it in our Church exchanges:

The Lord Bishop of London addressed a letter of remonstrance to her Majesty for not having a clergyman of the established Church in her suite while on her present tour, and for attending a Presbyterian place of worship at Balmoral. A reply was sent to the Bishop expressive of her Majesty's disapproval of such interference, and observing that her Majesty had not stepped out of her duty in attending public worship in the established Church of Scotland.

If it is true, we must render the well-deserved tribute of praise to the Bishop, for his fearless and merited rebuke; and we hope the *temporal* Head of the Church may, in time, be led "to perceive and know what things she ought to do, and have grace and power faithfully to fulfil the same."

Some trouble has arisen in the Bristol Church Union from the offering of a series of resolutions by the Rev. Mr. Palmer, of Worcester College, Oxford, declaring the firm adherence of the members to the principles and discipline of the Church of England. This was rejected as introductive of a new test, and one that interfered with the Constitution of the Society. We shall give fuller particulars next week, and hope then to have room for several items of interest which are unavoidably deferred.

An Error occurred in the Resolutions in reference to the death of Mr. Reuben Rundell, published last week, which we are authorized to correct by Mr. T. L. Prevost, Clerk of the Vestry of Christ Church, Greenville. It should have been stated that $10,000 will be bequeathed to that Church *now*, and about the same amount to the *Diocesan Missions* on the decease of his widow.

General Theological Seminary.—We ask the attention of the New York Trustees to the Special Meeting advertised for Tuesday evening next, for the important object of choosing a Professor of Systematic Divinity. It is to be hoped that all (*with one exception*) will be present, as matters may be brought forward wholly foreign to the purpose of the meeting.

It is stated that the Rev. Mr. Unonius, Rector of St. Ansgar's Church, Chicago, has received from Miss Lind the liberal donation of one thousand dollars for the benefit of that church.

Having been unable as yet to visit the new establishment described below, though favored with an invitation ticket, we take the accounts contained in the *New York Express*, which will prove interesting to a number of our readers.

The New York Athenæum.—We formed one of a party invited, on Tuesday evening (Oct. 1,) to visit the new and elegant rooms of Messrs. Mason & Blake, on the lower floor of the new National Academy of Design, in Broadway; and we must confess we were not prepared for such a splendid display as that with which we were gratified upon the occasion.

The suite comprises three large rooms, the largest of which is called the Reading Room, and is most superbly decorated with dark green velvet hangings, a heavy satin curtain forming the entrance, a gorgeous glass chandelier, resembling that at the Opera House, a luxurious carpet of the thickest and softest fabric, a fresco ceiling, representing the different modes of locomotion, by which news is transferred from all parts of the world to centre in that spot, and the most inviting velvet lounges, sofas, arm and rocking chairs of unique construction. In the middle of this room stands a case for newspapers, from all parts of the world, in all languages, and on handsome tables placed in different parts of the room lie the periodicals of every country, and of every department of art, science, and literature.

The first room we entered, hung with a rich French paper, brilliantly lighted up, and luxuriously furnished at all points, was the Conversation Room, where a cigar may be smoked, and social intercourse be permitted. And the middle room, most superbly draped with heavy damask curtains, forming the semblance of a pavilion, or tent, is specially devoted to the game of chess.

This gorgeous suite of rooms has been visited during the week past by a great many of our most eminent citizens, and their families, the admiration of all of whom has been most warmly expressed. On Tuesday evening, the members and representatives of the Press of this city, with other invited guests, were most elegantly entertained by the enterprising proprietors, who, we are requested to say, will be happy to receive visitors every day this week.

The subscription-book, we were pleased to notice, was already very rapidly filling up with the names of our most respectable citizens. The yearly subscription is fixed at the low mark of twelve dollars.

To the genius and personal supervision of Mr. F. A. Peterson, an artist architect of superior taste and good judgment, and who was the projector and executor of the plans of the new palace at Westminster, and some of the most elegant of the London club-houses, are Messrs. Mason & Blake indebted for the perfect manner in which their unique and admirable plans have been carried out.

It is to be hoped that there will be no hesitation on the part of a sufficient number of our people to make it remunerative to the enterprising projectors, in coming forward to sustain an establishment so admirably uniting all the best features of the Club, the Library, the Reading Room, and the Conversational Exchange, (so to speak,) as does "The New York Athenæum."

Diocesan Intelligence.

Diocese of New York.—The Standing Committee have directed the call of a Special Convention of the Diocese of New York, on Wednesday the 27th day of November, in St. Paul's Chapel, in the city of New York, at Ten o'clock in the morning, to take into consideration the Canon passed in the late General Convention, entitled—"Of the election of a Provisional Bishop, in the care of a Diocese whose Bishop is suspended, without a precise limitation of time.',

New Publications.

India and the Hindoos, being A Popular View of the *Geography, History, Government, Manners, Literature and Religion* of that Ancient People, with an account of *Christian Missions* among them, by F. De W. Ward, late missionary at Madras, and member of the "Am. Oriental Society." New York. Baker & Scribner. 1850. pp. 344.

A residence of ten years in the southern part of India, accompanied with frequent travels there, with some occasional visits to Ceylon, have well prepared Mr. Ward for the authorship of the book before us; and he has produced a pleasing, instructive and candid work, exceedingly well adapted for popular use. The various points of which he treats are distinctly though briefly brought out, and the peculiar obstacles with which Christianity has to contend from the peculiar habits and mental training of the Hindoos and Mahometans are clearly presented. We do not know of any work where the same amount of useful information on these subjects is conveyed in so compact a space, and at the same time in so agreeable a manner.

There is also a good map and some lithograph illustrations, which add to the interest of the work.

A Pronouncing German Reader, to which is added a *Method of learning to read and understand the German language*, with or without a teacher, by James C. Oehlschlager. New York. Appletons. 1850. pp. 254.

A large portion of this neatly printed volume is occupied with full rules and directions for the pronunciation of the German language, and copious exercises, with the corresponding sounds in English, as near as they can be given. An experience of 20 years in teaching enables the author to say that by carefully following the rules and studying the lessons and vocabulary in this work a person of moderate ability, without a teacher, (though of course one is to be preferred, when he can be obtained) may obtain a tolerable knowledge of the language for all practical purposes.

Lessons from the History of Medical delusions by *Worthington Hooker*, M. D., New York—Baker & Scribner: pp. 105.

This treatise which is the *Fiske Prize Fund* Dissertation of the *Rhode Island Medical Society*, embodies much good sense and sound principle in a brief compass. The author deals humorously, but justly, with some of the popular remedies of former times and the present age, as *Tar Water, Perkins's Tractors*, Homoœopathy, and the like, and shows the errors into which eminent physicians by a too great tendency to theorize without a due regard to the weight and arrangement of facts on which their deductions are based.

The Church Identifed, by the Rev. W. D. Wilson, D.D.: Stanford & Swords, 1850—pp. 439.

The third edition of this valuable work, with additions by the author, designed to remove some of the objections made against it. The second edition was limited in extent (1000 copies) nnd was bought up as soon as it appeared. The present makes a handsome appearance, and is large enough, it is supposed, to supply all demands for some time to come. Those who were before disappointed have now an excellent opportunity to remedy the want, and we hope they will avail themselves of it.

A Companion for the Altar, containing Sacramental Prayers and Meditations, with directions to the Communicant. A new edition. Stanford & Swords. 1850.—pp. 55.

Taken from *Bent's New Week's Preparation*, an English work of some date, and a very suitable book for awakening devotion, and suggesting suitable thoughts during the solemn celebration of the Eucharist. The directions are very clearly drawn up, and the tone of doctrine orthodox and catholic.

Brownson's Quarterly Review, for October, should have been acknowledged before, but for our press of other matter. Its Contents are, 1. *Vineenzio Gioberti's works on Morals and Philosophy*; 2. *Bishop Hopkin's History of the Confessional*; 3. *Dana's Poems and Prose Writings*; 4. *The Cuban Expedition*, which maintains an elevated tone in relation to national faith and the observance of treaties, and severely censures the conduct of some of the members of the late administration; 5. *An Old Man's Conversations*; VI. *Literary Notices and Criticisms*.

Married.

On Wednesday, Oct. 30th, at Grace Church, Brooklyn Heights, by th ctor, Rev. Dr. Francis Vinton, Rev Henry Edwards, Rector of St Paul's Church, Windham, Ct., to Charlotte Maria, eldest daughter of Col. J. B. Crane, U.S.A

On Wednesday, 23rd instant, by the Rev. Doctor Pr Lucian A. Hoadley, to Hester Ann, eldest daughter of Glover, Esq.

Died.

At Trinity School, near Raleigh, N.C., on the 13th day of October, Angelica L. B. Babbit, daughter of the Rev. Pierre T. and Juliet M. Babbit, and grand-daughter of Floyd Smith Esq., aged 8 years and 3 months.

At St. Ann's Rectory, Morrisania, on the 27th ultimo, Josephine Griggs, second daughter of the Rev. Abraham Beach Carter, aged 7 years.

Notices.

CHURCH OF THE CRUCIFIXION,

University Place, between the University and Eighth st.

Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture I., (Sunday, Nov. 3,) *The Life and Character of* Hooker. Service at 7½ P.M.

GENERAL THEOLOGICAL SEMINARY.

A Special Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 5th day of November next, at 6 o'clock, P. M., for the purpose of electing a Professor of Systematic Divinity, from the following list of persons nominated to fill said Professorship at the last Triennial Meeting of the Board, viz:—

Rev. Samuel F. Jarvis, D.D., LL.D., of Connecticut.
Rev. Caleb S. Henry, D.D., of New York.
Rev. Samuel R. Johnson, D.D., "
Rev. Samuel Buel, A.M., "
Rev. George E. Hare, D.D., of Pennsylvania
Rev. Henry M. Mason, D.D., of Maryland.
Rev. Samuel Fuller, D.D, of Massachus
Rev. Edward Ballard, A.M., "
Rev. William Sparrow, D.D., of Virginia.

I. Pardee.
Secretary of the Board of Trustees.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A special meeting of the Board of Managers will be held on Tuesday next, the 5th of November, at the Depository, at half-past 2 o'clock, PM.

Wm. H. Bell, Rec. Sec.

ST. JOHN'S CHAPEL.

On Sunday morning next, a collection will be made for the benefit of the New York Bible and Common Prayer Book Society, an institution of the Church, that merits the assistance of all the good friends to the dissemination of the sound doctrines and principles of the Church of the living God. Missionaries and feeble parishes, the poor and destitute require the extensive helping hand of the charitable and benevolent.

FREE CHURCH OF THE GOOD SHEPHERD,

Corner of Market and Munroe streets.

Service 10½ o'clock, AM; Sunday School at 2 PM. Service at the Apollo Rooms, Broadway, near Canal street, in the evening, at 7½ o'clock.

ST. MARY'S HALL.

The Twenty-eighth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., Rector, or to Rev. Reuben I. Germain, Principal at Burlington, New Jersey. Oct 30—2m

BURLINGTON COLLEGE.

The Ninth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., President, or to the Rev. James W. Bradin, Rector, Burlington, New Jersey.

Oct 30—2m

CHURCH OF THE MESSIAH,

Seats Free.

Rev. H. Anthon, DD., Rector of St. Marks, will (God willing) preach the Quarterly Sermon in the Church of the Messiah, Wooster st, near Prince, on Sunday (to-morrow) evening, Nov. 3. Service to commence at half-past 7 o'clock, when a collection will be taken up in aid of the current expences.

FOREIGN MISSIONS

In consequence of the illness of the Treasurer, the Foreign Committee request that all contributions for their treasury, be addressed to the Mission Rooms, 2 Park Place, New York. P. P. Irving, Sec.

Foreign Office, N. Y., Oct. 29.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular monthly meeting of the Committee will be held on Monday, Nov. 4th, at 7½ P.M., in St. Paul's S. S. Rooms, Vesey-st.

Mr. Morgan Dix will continue the reading of his paper, on "The applications of Sculpture and painting in the ornamenting of Churches." The members of the Society are invited to be present.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Sept. 20, viz:

A reader of the "Banner of the Cross," per Rev F Ogilby, 20; Christ ch, Stratford, Ct, 26; a member of Trinity, NY, 50; thro' the Rev F M Whittle, Va, Mrs H C Harison, 5; Mrs Gay, 5; Miss D Gay, 5; Miss E Gay, 5; a member of St Paul's, Norfolk, Va, in behalf of his little daughter half 2 50; St Paul's, Newport, K, 11 50; Fort Laramie, Pa, per Rev W Vaux, 14; F, Zanesville, Ohio, half 2 50; collection in Christ ch, Cincinnati, after the Triennial Sermon half 55; ditto at the first Missionary meeting half 113 58; special family don, 10, addl per Rev Mr Blake, half 50; ditto at the second Missionary meeting, half 43 30; ditto at the offertory on the opening of the Gen Con, given to the two Missionary Committees by resolution of the House of Bishops, half 22 90—245 28; a friend to Missions, Watertown, Ct, 3; total, $394 84.

THOMAS N. STANFORD, Treas.,
New York, Oct. 22, 1850. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 29th inst.

Caroline ch, Setauket, Rev F M Nole, 1 25; St Paul's, Glencove, Rev S Douglass, 5 75; St Paul's, NY, Rev M P Parks, 57 65; a Lady of Memphis, Tenn, by Rev D C Page DD 2; a Lady of St John's chapel, 10; Mrs Ronalds, 2, Jabeg Hayes, 3 50, Mrs S Baker, 2—7 50, ann sub'rs; Rev F H Cuming of Grand Rapids, don, 5; total, 89 42.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct. 30, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 28th inst.

Rev Dr M'Vickar to constitute John Bard a life member, 10; a Lady of St John's chapel, don, 5; Mrs Satterthwaite 2, Rev F H Cuming, 1, Mrs S Baker, 1, Rev T McCall Peters, 1—5, ann sub'rs; total, 20.

Just published, a second edition of the Church Almanac.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct. 30, 1850. 20 John street.

NASHOTAH HOUSE, DELAFIELD, WIS.

The undersigned, in behalf of Nashotah House, gratefully acknowledges the receipt of $10 from D, New York, and of $40 from the Teachers and Scholars of Zion Church Sunday School, New York.

AZEL D. COLE,
Oct. 23, 1850. President of Nashotah House.

MISS McINTOSH'S NEW GIFT BOOK.

D. APPLETON & CO. Publish this week, "Evenings at Donaldson Manor; or, The Christmas Guest; by Maria J. McIntosh, author of "Two Lives," "Women in America," &c. &c., illustrated with ten steel engravings; one volume 8vo, bound in muslin, gilt sides and edges, $3, morocco, $4.

This volume has few superiors in the way of a Gift Book. It is issued with great neatness and elegance of dress, and is prepared by the pen of one of our most gifted authors. It portrays the delightful domestic scenes which so often occur around the evening fireside at the closing days of the year, and they cannot be perused without awakening the happiest associations in every mind.

D. A. & Co. Have just published—

"Midsummer Days;" or, The Holidays at Woodleigh; by Susan Pindar, author of "Fireside Fairies," &c., with original illustrations; 1 vol 16mo, price 75 cents.

"Sacred Scenes; or, Passages in the Life of our Saviour, embellished with sixteen steel engravings; 1 vol 12mo, gilt edges, 1 75.

Will Publish Next Week—

"Our Saviour with Prophets and Apostles." A series of eighteen highly finished Steel Engravings, designed expressly for this work, with descriptions of several eminent American Divines, edited by J. M. Wainwright, DD, 1 vol imperial 8vo, in various beautiful bindings.

LARGE SALE of rare and valuable Books, by Auction, to commence on Monday the 11th of Nov., 1850, at half-past 10 o'clock, A.M, and at half-past 6 o'clock, P.M, and be continued from day to day at the same hours, until the whole will be disposed of.

The Subscriber begs to announce to literary men and book buyers generally, that he will commence the sale on the above named day, of the valuable & recherche stock of Books of Mr. John Doyle, Bookseller, lately retired from the business. The sale will take place at the great Literary Salesroom, Nos. 377 & 379 Broadway, corner of White-st., New York.

The Catalogue is now published, and will be sent to any one who writes for it—letters to be postpaid. It contains a world of literature on almost every subject, as may be seen by reference to its contents; and taken altogether, forms a collection of more rare, curious, desirable, and valuable books, both for the recondite student, general reader, and book collector, than has been offered at public sale for a long period.

JAMES E. COOLEY,
Oct 18—3t 377 & 379 Broadway.

Poetry.

From the Western Luminary.

Abide with Me.

BY THE REV. H. F. LYTE.

Abide with me! Fast falls the eventide;
The darkness deepens; Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me:

Not a brief glance I beg, a passing word,
But as Thou dwell'st with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come not to sojourn, but abide with me!

Come not in terrors, as the King of Kings;
But kind and good, with healing in thy wings:
Tears for all woes, a heart for every plea:
Come, Friend of sinners, thus abide with me!

Thou on my head in early youth didst smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee,
On to the close, O Lord, abide with me!

I need Thy presence every passing hour,
What but Thy grace can foil the Tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me!

I fear no foe with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory!
I triumph still, if Thou abide with me.

Hold then thy cross before my closing eyes;
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows
In life and death, O Lord, abide with me! [flee.

Berryhead, September, 1847.

[To those who affirm that High Churchmen—for a High Churchman the late Rev. H. F. Lyte unquestionably was—do not "preach Christ"—that they trust in barren forms, in idle and unmeaning ceremonies—we offer the example of this faithful and devoted minister, thus, in his dying hour, "Looking upon Jesus, the author and finisher of our Faith," as an example which ought to awe them, or shame them, into silence. W. L.]

Selected Matter.

From the Christian Remembrancer.

The Maledictions in the Psalms.

[Concluded.]

This characteristic spirit of the Christian religion is breathed into it through several causes, almost wholly peculiar to itself. The consideraton of some of these, while we keep in view the absence of any such influences in the older dispensation, will more clearly illustrate the disruption to which we refer as existing between our sentiments and those of the ancient servants of God.

The foremost of all, that indeed which of itself is sufficient to determine the genius of the whole economy, is the character which marks the appearance amongst us of its Divine Author Himself, JESUS CHRIST. This alone ascertains the character of that system of sentiment and action to which we belong; for this system is entirely an emanation from Him. Christ our Lord and Master came not into the world to punish the guilty, but to save them from the effects of their guilt. To this he devoted the whole of his life amongst us, enduring the continual contradiction of sinners against himself with meekness and patience. For this he submitted himself to a painful and ignominious death. As he is our Lord and Master, we are bound to follow his teaching and example. As he is our Saviour, and we owe every thing to his compassion, we are bound ourselves to be likewise compassionate.—This characteristic fact of Christianity, on which its superstructure is based, is wholly absent in the elder economy. And how immense the difference which it makes! Without noticing any of the numerous other passages in which both our Lord himself and his apostles enforce the application of this great leading fact for the regulation of our own feelings and conduct, we shall only advert to one, in which the Author of our faith at once and explicitly distinguishes the New Dispensation from the Old on this very ground. On a certain occasion, as he was travelling with his disciples through Samaria, the inhabitants of a village refused to admit him within its precincts, accompanying their refusal doubtless with an insulting manifestation of their feelings of bitter animosity, which the Samaritans and Jews were so prone to cherish towards each other. The apostles, James and John, proceeding upon the maxim which the old dispensation laid down in reference to the manner in which the open impugners of God and his Phrophets were to be dealt with, asked leave to call down fire from heaven upon the impious villagers, pleading the example of Elijah; to which example they might have added that of the more benign Elisha in dealing with the mocking children. To act thus had not formerly been wrong, but the contrary; neither does our blessed Lord censure what Elijah had done. But he explains his refusal to accede to the request of his disciples, by indicating, both that the spirit of the economy which He came to establish was not the same as that of the Old Economy, and also, that it was the very character of His own mission which constituted the difference. "Ye know not," hesaid, "of what spirit ye are of," *i.e.* what is the spirit of the dispensation to which ye belong; "for the Son of man came not to destroy men's lives but to save them." How decided the contrast between the manner in which our blessed Lord demeaned himself on this occasion, and in which he uniformly persisted up to the very hour of his death, and the procedure, though likewise of Divine suggestion, which Moses followed in Egypt, at the Red Sea, in the plains of Moab, and in the land of Basan! And how strong the contrast between the spirit which by necessary consequence was communicated to the two several dispensations, by the inspired legislator of the one, and the Divine Author of the other, whilst acting in discharge each of his own particular ministry.

A second cause of the distinctions impressed upon the character of Christianity, is the clearness with which it developes in our minds the sense of guilt and unworthiness. This is partly the correlative of the display of Christ's mercy as the Saviour. For in proportion as we feel, as every man ought to feel, that our deliverance from God's displeasure is the fruit of Christ's merful interposition, so does the sense of our own undeservingness grow in our minds. This consciousness is further increased by that disclosure of the future state of suffering which the gospel makes to us, and which was not made to the saints of the Old Testament. Neither may we omit the effect in our clearer perceptions of the nature of spiritual obedience and our consequent increased consciousness of sin, which is produced by the teaching of the Holy Spirit, the gift of which is certainly one great and peculiar characteristic of the kingdom of heaven. The united effect of these influences on the human spirit must inspire into it a habitual persuasion and consciousness of its own demerit, to a degree which cannot be looked for under the former dispensation. It is true that a fall like that which David was guilty of, could not fail to give the conscience a strong sense of sin; and also, that no man can ever make a conscience of his daily life without becoming increasingly aware of imperfections. These facts are proved by what we read in the Book of Psalms, if they could otherwise have been questioned. But there was then, compared with the circumstances under which we are placed, a deficiency in the motives to self-humiliation, which could not but produce a corresponding deficiency in the feeling. What we notice then is, that the feeling of self-abasement to which Christianity so variously trains us, necessarily leads us to be mild and sparing in dealing with others.—We are conscious that we have no right to do otherwise. With such sentiments tincturing the whole spirit, for us to pronounce on inspection on one with whom we must feel ourselves to be fellow-sinners, is literally a moral impossibility.

We have before noticed the effect, which is produced by our connecting so closely with the notion of God's anger against sinners that of the sufferings of the other world. Without our enlarging, therefore, on this topic here, our readers will at once perceive how vast a motive power this persuasion must exert in producing sentiments of compassion, and that this is another means by which the Christian Church becomes distinguished from that of a pious Israelite under the law of Moses.

Much might be said of the spirituality of the Christian community as contrasted with the worldly and visible character of the Mosaic institute. But though much has been left unsaid which might have been added corroborative of our position, we trust that enough has been said to prove its justness. The considerations which have been alleged suffice, we trust, to show that the tone of feeling embodied in the maledictions of the Psalms, viewed subjectively, belonged to the economy under which they were uttered; and that with the degree of religious light then imparted, such feeling was the legitimate and proper frame of mind which was animated by the Spirit of God, and actuated by that Higher Influence to deal with surrounding objects according to the character in which they were then exhibited: but that in the altered spiritual position in which Christians are placed, such feelings are no longer either natural or proper, and that we cannot admit them as cherished visitants into our bosom without doing violence to the instincts of Christ's spirit within us.

We cannot forbear adding a few words respecting a subject of considerable practical interest. Since we use the sacred Psalter so constantly in our devotional services—an usage, which has ever been followed by the devout from the very earliest ages, and which commends itself to our feelings just in proportion as our feelings are pervaded by the spirit of piety—it becomes an important question, what is the posture in which the mind ought to deal with such passages as we have been considering, when they come before it in the course of our daily reading.

The answer to this question is, that, though we should not be justified in employing such language ourselves, we can entirely feel with it as coming from the inspired writers. The circumstances of the Jewish dispensation, as we have shown, were such, that the saints under it could more fully apply to actual persons and parties, the enmity of the righteous soul to abstract evil, than the Christian saint can. Such application, then, in him were perfectly just and holy. They were no more than the hatred of evil itself is in the Christian saint. The form of the personal application is their accident not their essence.—The Psalmist did not hate the persons in any other sense, than as the embodying and personifying evil. He did not hate them directly, but only reflectively; he hated not the men, but the evil in the men. We may use such expressions accordingly and profit by them, as stimulatives to the hatred of evil. This holy principle requires strengthening and deepening in us; those passages in the Psalms fulfil this purpose. To the Christian they are the symbols of that fearful displeasure with which the Holy Spirit of God regards sin—sins, perhaps which he has himself been guilty of. They should be to him likewise the symbols of that displeasure which, as God's servant, he is himself bound to feel against sins, and even against sinners *so far as* that emotion is duly qualified by his own circumstances as a Christian. And lastly, the solemn thought occasionally may well pervade his mind, that the hour will come when a sentiment analogous to that which is thus expressed by the Psalmist will penetrate every individual of the countless assemblage of the redeemed—might *he* be of that happy number!—while they shall stand at the right hand of the Judge, rejoicing in the perfect triumph at last achieved by God over every power of evil which has infested and marred His creation.

Ordination at Exeter,

SEPTEMBER 22d, 1850.

[17TH SUNDAY AFTER TRINITY.]

When the Candidates were assembled before the Bishop for the purpose of the requisite subscriptions previous to their Ordination, the Bishop read to them the following paper:

One of you who are now before me as candidates for the Holy order of Priests, having submitted to me a difficulty, which recent events have caused him to feel, in renewing his subscription to the first Article in the 36th Canon, and having requested my interpretation of that Article, I have, to the satisfaction, as he tells me, of his conscience, and therefore, I may hope, to the satisfaction of the conscience of others, drawn up some considerations on the subject, which I shall now proceed to read to you, and of which I have directed that a copy be given to every one of you, with full permission to communicate it to any of my clergy, or others, whose minds may have been at all disquieted by a similar scruple.

The question proposed to me relates to only the first of the three Articles contained in the 36th canon of the Synod of 1603.

But as this is not the only Article relative to the Royal Supremacy, to which subscription is required before you are admitted to Holy Orders, I shall, in answering your enquiry, include consideration of the 37th Article of Religion of 1562, which also you are called upon to subscribe.

There is indeed an additional and obvious reason for considering the two Articles together, because as both of them express the mind of the Church on the same matter, if there be any ambiguity in the words of that Article, of which you ask me to give my construction, we may most properly have recourse to the other, to assist us in interpreting it.

Looking to the Article in the 36th Canon by itself, the first observation to be made on it goes far towards answering your enquiry.

"The King's Majesty, under God, is the only supreme governor of this realm, and of all other of his Highness' dominions and countries, as well in all Spiritual or Ecclesiastical things, or causes, as temporal."

Such is the main proposition; and of this, if it stood alone, we could hardly doubt, that it was so expressed chiefly for the purpose of excluding every claimant of the Supreme Government in such things or causes within this realm, except the lawful Sovereign thereof. But this is placed beyond all reasonable question, by the latter clause, which simply denies all "jurisdiction, power, or authority, to every *foreign* Prince, Prelate, State, or Potentate."

It seems, therefore, that the intention of the framers of this Article was to state, *who* is the Supreme Governor in this realm in all spiritual things and causes, rather than to define *what* is the nature and extent of the power recognized in that Supreme Governor. If, therefore, you are satisfied in your own conscience, that the Queen is, in any sense, "under God, the supreme governor in this realm in all Spiritual Causes," to the exclusion of all foreign jurisdiction, you may safely subscribe this Article.

But the 37th Article of Religion of 1562 is also to be subscribed: and its words fully sustain the interpretation which I have given to the Article in the Canon.

It first affirms, that "the Queen's Majesty hath the chief power in this Realm of England, and all other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction." And afterwards there is a special denial of all "jurisdiction of the Bishop of Rome in this Realm of England."

So far this Article has manifestly the same meaning as the other.—The main object is to exclude *all foreign jurisdiction*, especially of the *Pope.*

But the Article proceeds to declare something of the Supremacy itself, and to this it is necessary that our closest attention be given.

It says "When we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our Princes *the ministering* either of *God's Word*, or of the Sacraments."

Now the effect of denying to the Crown *the ministering of God's Word*, is manifestly to exclude the right and power validly to pronounce, what is the force and meaning of God's Word, in any particular, which may be involved in any cause Ecclesiastical. It leaves that right and power to those, to whom it appertains by authority committed to them by God—in other words to "The Church," of which the 20th of the very same Articles, entitled "Of the authority of the Church," expressly says, that it "hath authority in controversies of Faith."

But the 37th Article goes still further in limiting the power given in its acknowledgment, that "the Queen hath the chief government of all Estates in this Realm, whether Ecclesiastical or Civil in all causes;" for it says, that it thereby means to acknowledge no more than "that only prerogative, which we see to have been given always to all godly princes in holy scripture by God himself—that is, that they should *rule* all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and *restrain* with the *civil sword* the stubborn and disobedient."

Now, this is no less than an express *exclusion of the crown* from all "authority in controversies of faith," leaving to its control only the *civil* results in all causes Ecclesiastical, and the coactive power *in foro exteriori*, especially as relates to *temporal* punishment.

It follows, therefore, on an accurate examination and collation of the 1st Article of the 36th canon of 1603, and the 37th Article of Religion of 1502, that there is not any real ground for raising in the most sensitive mind any scruple in subscribing them, by reason of their "rendering unto *Cæsar* the things that be *God's.*"

Whether any Act of the State, at any period, whether of King Henry VIII. or of Queen Elizabeth, or of any subsequent sovereign, hath virtually interfered with the inherent rights of the Church, or rather, hath usurped to the Crown a power which no human Legislature can lawfully affect to bestow, is a question, which it is not necessary to consider in answering the inquiry which has been submitted to me—an inquiry which relates, I repeat, only to subscription to the Article in the 36th canon.

More might be urged in confirmation of the view here taken; but I can hardly doubt, that what I have now said, will suffice to allay any apprehension, that you cannot safely subscribe those Articles which the Church requires you to subscribe, as a condition precedent to your being admitted to Holy Orders.—*W. Luminary.*

Advertisements.

MISS ADRAIN'S SEMINARY FOR YOUNG LADIES, L. I.—The winter term of this Institution, will commence on the first Tuesday of November ensuing. Oct 19—3t$

EARNESTNESS; Or, Incidents in the Life of an Engish Bishop. By C. B. Taylor, M.A.

"Who that has read 'Lady Mary,' or 'Mark Wilton,' or 'Margaret or the Pearl,' or 'Thankfulness,' or any other of the works of Mr. Taylor, will fail to procure the present volume? Not one, we imagine. With all 'earnestness' do we commend it to our readers. It will do them good while it will deeply interest and charm them. We are not great admirers of works of fiction, and are constrained to say that too often books of this sort, professing to have a religious character, are feeble and unnatural. Very far otherwise are Mr. Taylor's works generally, and this perhaps more than any of its predecessors. We would have 'Earnestness,' not only in every family holding communion with the Protestant Episcopal Church, but in every religious family. There need be no fear that the young folks will weary of it."—*N. Y. Commercial.*

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PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

SCHOOL FOR BOYS, (Mathematical, Classicl &c.) under the care of the Rev. Isaac Peck, will re-open on Monday the 9th of September, 1850, at No. 36 Amity Street.
Aug 10—3m

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The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

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The Winter Session of this school will commence on the 1st Monday of Nov., and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector at Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt Rev Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn; Prof Totten, William and Mary College, Va; Rev J A Williams, R L Patterson, Esq, and Dr D Babbit, Orange; the Rev Messrs Henderson, Watson, and Southard, and J C Garthwaite, and J W Condit, Esqrs, Newark; New York, the Rev Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev R Cox, the Rev Profs Henry and Haight, the Hon Samuel Jones, Gen F Pentz, Floyd Smith, R D Weks, and A T Anderson, Esqrs.

Oct 19—3t REV. S. S. STOCKING, A.M., Rec.

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November 11.

CLERGYMAN'S COMPANION.

BISHOP HOBART'S Edition of the Clergyman's Companion, containing the Office of the Church; also, Occasional Prayers, &c.; edited by Bishop Ives, in pocket form. Various styles of binding.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
10w Rector.

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated. We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
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JAMES WARREN, 54 Front st.
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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE SECOND PART OF

QUESTIONS ON GENESIS,

JUST PUBLISHED by the General Protestant S. S. Union, and for sale at the Depository.

Address orders to
DANIEL DANA, Jr., Agent,
Sept. 24—4t 20 John Street, N. Y.

REPORT FOR SEPT.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of Sep. One hundred and two new policies, viz.:

To Merchants	32	To Farmers	6
Manufacturers	9	Mechanics	13
Clerks	8	Clergymen	3
Physicians	2	Brokers	7
Students		Editors	3
Accountants		Others	14
Lawyers	2		
President of Ins. Co.	1		46
Ladies	2		56
	56	Total	102
Whole number of Policies issued			6266

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
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OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,
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Alfred Freeman, M.D.,
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Samuel C. Paxson,
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William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
	$311,389 56	
Paid losses, expenses, and for purchased policies,	$34,581 75	
Paid on dividends, 1847 and 1848, and interest do,	89,834 69—124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09
ASSETS.		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 6, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.
jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid.